THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

THE CONFIRMATION.

"It is an adoration purely of the Spirit—a more sublime bowing of the soul to God."—*Owen Feltham.*

It is a solemn hour—the hour of prayer,
And there are kneeling at the mercy-seat
The young of heart, and age with silver hair,
And childhood's lisping voices, pure and sweet,
Join in the anthem that to heaven is swelling—
While the full spirit trembles in its dwelling.

And thought has left its earthly resting place,
And holds communion with its God in heaven—
And there is stealing o'er each youthful face,
The flush which tells how high the soul has risen,
Not passion's coloring—but the glow that springs
From feeling in its loftiest wanderings.

Oh, what a wreath is woven for the sky!
Of bright young beings yet unbowed by care,
Unbroken hearts for immortality!
And lips whose breath is fragrant with a prayer.
And feelings bound with a bright chain of thought,
Which many a joyous happy hour hath wrought.

Life! will ye leave that calm upon the brow
And gently pass the spirit—moving o'er
Its brilliant fetters, leaving them as now
With nought to weep for—nothing to deplore?
Earth has temptations—and those too may fall,
The scattered roseleaves of thy festival.

Oh pray, ye young! ye chosen of the earth!
For ye are pouring at this holy shrine
Feelings too bright for wo—too pure for mirth—
Now worshp thy Creator—*now* while thine
Are orisens from unscathed hearts that spring
Fresh from the soul ere life is withering.

And when the deepened fervor of the cheek
Shall pale beneath the shadows time will fling:
And feelings spotless as the snowy flake
Melt in the unfathomed depths of suffering;
Brightly this hour shall break amid the gloom,
A star to guide the wanderer to his home.

Thought lifts the past when at the altar too
I gave a heart to Heaven as warm as thine—
Like thine my young lip trembled as "I do,"
Burst from my soul like incense from a shrine—
And hopes pass'd o'er the water of my eye,
Bearing glad tidings to eternity.

Thou'lt meet the world to wrap thy brow in grief,
To pale thy cheek with thought—to gather care—
To watch hope's rose-wreath fading leaf by leaf,
And make each heart-string tuneless with a tear,
Yet God still claims thee—pray—thou art his own,
Born for his kingdom and an angel's throne.

Cling to thy creed—for from each soul a chime
Hath woke the echoes of eternity,
Tho' but a moment of revolving time—
The same Almighty finger points to thee—
Until the judgment wind life's slacken'd chain
And spirit lips shall breathe thy vows again.

Pray on, and let devotion float o'er life,
And gather beauty from its changing care,
A spray cloud wrought amid its waves of strife,
Yet touched with all the glory hues of prayer,
Of earth—tho' lifted—stretching to the sky—
Life—*prison'd* with its immortality.

S. W. C.

From a review of the life of William Wilberforce in the British Critic.

THE IMPORTANCE OF RELIGION TO PERSONS ENGAGED IN PUBLIC POLITICAL LIFE.

The times are gone by probably never to return, when monks stepped forth from the cloister to direct the counsels of mighty sovereigns, and to wield the secular destinies of Christendom. And little enough is the complacency with which men now look back to the days of frocked and cowled statesmen; for scarcely can they endure the sight even of mitred legislators! And yet—(in spite of all this universal revulsion against the phenomena which, in former generations, were often witnessed in the high places of the earth)—we profess ourselves unable to look without something of profound interest upon one particular aspect which those appearances present. During the *darker* ages, (as it is the pleasure of our wise men to call them) religion was not held inherently unfit to stand at the helm, when the goodly vessel of the commonwealth was tempest-tossed, and close upon the breakers. It is true that there may always have been danger in admitting piety to much discourse with worldly ambition; seeing that ambition might be more apt to transform piety from what she is to an idolatress, than piety to convert ambition to her own likeness. Still, it was something that in those times religion and statesmanship were not regarded as utterly *dissociable* and incongruous things. To the men of those generations there was nothing extravagant or inappropriate in the combination of a profession of sanctity with the arduous responsibilities of empire. It was never imagined that a faithful devotion to the service of God must of necessity disqualify any one for the vigorous and intelligent discharge of duties connected with the temporal interests of man. And we can scarcely prevail on ourselves to doubt, that when nations beheld their fortunes entrusted to the guidance of men whose vocation dedicated them to God, they were thereby kept in remembrance of that which now seems well nigh fallen into oblivion—even that the Lord God Omnipotent reigneth, and that he alone is the Sovereign of all the kingdoms of the earth. The individual Churchman, exalted to political station, might sometimes chance to be personally rapacious, proud, and corrupt. But still he was the visible image and representative of a grand and sacred general principle, namely, that earthly power is never so venerable or so commanding, as when it appears in close alliance with the mightiest influences of holiness.

For instance, let us only think for a moment of such a man as Ximenes. Behold him robed in the splendor of official greatness, And then draw aside this gorgeous disguise, and see the shirt of penance in perpetual contact with his flesh. Observe his keen eye, his capacious forehead, and his majestic brow. And then peruse his countenance, at once furrowed with the cares of state, and sharp with the austerities of a mortified and self-denying life. Contemplate the man, whose ever-wakeful sense of his sacred calling might place him among the foremost of the saints; while his mastery in the arts of administration and government might send all ordinary statesmen to school. And then consider, was it possible, with an example like this before their eyes, for worldlings, and for Sybarites, and for trafficers and jobbers in the political exchange to proclaim that, truly, the atmosphere of religion was one in which the wisdom that rules the earth must always be unable to respire; that the cell, or the cloister, or the manse, are the only proper habitation for the spirit of devotion; and that, if it were to intrude itself into the cabinets of princes we should have nothing to look for but mutilated energies and infatuated counsels? And was not something substantial gained to the greatest of all causes, by these august and visible proofs, that a man may be serviceable to his country without forgetting his Saviour and his God?

The picture is one upon the like of which we shall never look again. And while we are pointing to it, we are prepared for the reply,—that after all, the man was a monk and an inquisitor! And in truth, we are far from contending that in the present state of the world, it could be at all desirable to confound together the functions of the ecclesiastic and the politician. Neither are we maintaining, that at any time, the cloister is the fittest place of training for the cabinet or the senate. But nevertheless, in contemplating the loftiest eminences of life at the present day, one cannot well avoid being struck with the prodigious contrast which forces itself on our notice between the practices of those *dark* times, and the habits of thought which distinguish this, our *age of light*. At present scarcely one man in a myriad ever thinks of looking for deep-seated religion in a statesman, or a politician. We look, indeed, for integrity, and honor, and magnanimity, and inflexible steadfastness of purpose; and even for these we too often look in vain. But as for exalted piety, or strict sanctity of life, we scarcely more expect it than the valet of the premier expects to find the sackcloth, or the monkish girdle beneath the fine linen of his right honorable master. And, if at any time, so strange a phenomenon should occur, as an earnest profession of piety in a great public character, the probability is, that instead of being welcomed as a source of strength, it would only be deplored, or scorned as an indication of weakness. What, it might be asked, has a priest-ridden conscience to do in the council chamber, or the senate? What is to become of us all, if the laboratory of legislation is to be converted into one vast scruple shop? The man has most certainly mistaken his vocation. He might have made a decent sort of prebendary enough; or perhaps a very tolerable bishop. But he is sadly out of place among lawgivers and statesmen!

This, however, is not all. A profound sense of Christian responsibility seems, to a fearful extent, to have become obsolete, not only in the region of politics, but almost throughout the whole compass of our aristocracy; the aristocracy of rank, the aristocracy of wealth, the aristocracy of intellect. In venturing on this sweeping statement, we must of course be understood to speak with a due regard to many glorious and gratifying exceptions, more in number than can be duly estimated by any but by Him who seeth in secret, and shall reward openly. We speak mainly with reference to the general tone of manner and of feeling in the exalted regions of the community. And there we do find that religion is too much regarded as an attribute which great folks may very well contrive to do without: and that, when it does appear, it often involves something like a loss of caste, a partial excommunication from the pale of *good society*. Its restraints are there but little felt in the hour of prosperity, and its consolations but very partially known in the season of adversity. It is either forgotten altogether; or if remembered at all, it is apt to appear with the terrors of the fabled head, which looked the beholder to marble. If it escapes contempt or apathy, it will probably be dreaded as an austere, ungenial influence, which kills the young heart of gaity and blithesomeness; and in manhood, freezes the current of all generous and useful energy. And hence it is that the high and brilliant world is provided with a good store of nick-names, by which religion may be proscribed from all chance of a cordial reception. Enthusiasm, fanaticism, pusillanimity, hypocrisy, these are among the "brave words" which are perpetually on the lips of the towering leaders, or the abject followers in the world of power, of fashion, and of intellect. And excellent is the service which these phrases are found to do, in behalf of those who aspire to be thought superior to the feebleness and prejudice of ordinary minds. And the result has been, that an awful desecration has come upon a large and elevated region of society; to the inexpressible injury of those who are more humbly placed. For it can scarcely be expected that the poor will escape some temptation to doubt whether religion can be the one thing needful for them, so long as their betters appear to regard it as the one thing needless or superfluous for themselves; or at least, as a thing of which their betters may take just as much or just as little as may chance to suit their convenience or their taste.

In a state of things like this, what mortal tongue can do fitting honor to the man who should stand forward in the face of the world, and lift up his testimony against this foul degeneracy of Christian men? What words can do justice to him who should, not only by his own personal walk and conversation, show how very possible it is to be a faithful and energetic public man, without ceasing to be a lowly and watchful soldier of the Cross, but who should likewise make nearly the whole of a long life one continuous protest against the folly and the madness of doubting that possibility? What shall we say of one, who for a long course of years, regardless of contempt and obloquy, persisted in the discharge of his baptismal vow; and declared in the world of statesmen, and of nobles, and of adventurers in the secular strife for masteries, that the knowledge of Christ, and him crucified, was after all, the only knowledge really worth the pursuit of any reasoning man? What shall we say of one, who while toiling in the furnace of political contention, yet had no hurt, neither was a hair of his head singed, neither were his garments changed nor the smell of the fire had passed upon him? Now, whatever great and glorious things may be said of such a man, may nearly to the letter, be said of William Wilberforce. It is true, that Wilberforce was himself no statesman. But he lived perpetually in the midst of statesmen. He moved and had his being in the region where are forged the thunder and the lightning which shake, and which terrify the place beneath. And there was he, for the most part to be seen in the calm and almost sinless peace which denotes a member of the city of the living God. It would have been no small thing to say that he was born to the sphere, in which such "fantastic tricks are played before high heaven" by them who seem to "have the world as their confectionary;" by them who look upon it as their rightful inheritance to hold

—the eyes, the ears, the tongues, and hearts of men
At duty, more than they can frame employment;

and further, that he was bread to a familiarity with the tree, the fruits of which are pleasant to the eye, and which seem much to be desired to make one wise; and yet that neither wealth nor literature could speak to him as they speak to so many others, with the voice of the tempter, proclaiming—*ye shall be as gods!* It would have been no small thing to say thus much of any man. But noble as this praise might be, it would do but scanty justice to the name of Wilberforce. His most eminent and palmary commendation is, that even while walking in the labyrinth of statecraft, he never lost the clue which guideth to a better country; that he made the walls of the legislature to ring with his faithful and courageous testimony to the truth; that the false wisdom of the hustings or the court could never rase out from his heart the awful saying, "Whosoever shall deny Me before men, him shall the Son of man also deny before the angels of God!"

The man of whom thus much can be affirmed, has won an immortality which heroes, and politicians, and patriots may well envy. If nothing more could be said of him, this would alone make good his title to a sepulchre in the midst of our most honored and illustrious dead. He has ceased from his labors, and his works will doubtless follow him. The latest posterity shall bless his name on earth; and the souls which his example and his writings have helped to save, shall bear witness for him before all the company of heaven. He shall there surely find that he has a name better even than that of sons and daughters; that he has a long succession of spiritual inheritors, written on the roll of that bright genealogy, which the seraphim shall look upon with delight and joy. In the mean time, it is not wonderful that all who honored and loved him while he was yet in the flesh, should be impatient for a faithful record of his trials and his victories. And such a record the hand of filial affection has now prepared for us.

From the British Magazine.

THE MINISTERIAL COMMISSION NECESSARY TO BAPTISM.

Before offering the few remarks with which I shall trouble your readers, it may be as well to premise, that I consider baptism necessary to salvation *only* where it can be had from *authorized* hands, and that consequently in *that case alone* are the spiritual effects of the ordinance to be expected. With this view of the subject, together with my firm belief that it is incumbent on *all* to avail themselves of Christ's institutions, I maintain, that to prove a particular baptism to be invalid is a sufficient ground for a due readministration of the sacrament; so that the question at issue—ought schismatics, on their admission to the Church, to be *rebaptized* or not? may be thus resolved. If their baptism has been administered by one who possesses no authority, no commission, no credentials, for his spiritual office, the spirit of unity and order which animates the church catholic must unquestionably decide that they should. The practice of primitive antiquity, notwithstanding the great diversity of opinion which exists on the subject, appears clearly to sanction this course. The original power of baptizing was lodged solely and entirely in bishops, and both extraordinarily and ordinarily was derivatively conveyed from them to others; so that the truth of this (which can scarcely be gainsaid) annuls at once validity of uncommissioned baptisms. In the first and second centuries Ignatius lays it down as a rule that "without bishops, priests, and deacons, there is no church," and consequently no sacraments; and that "without the bishop it is not lawful to baptize;" while St. Hermas mentions no other than *authorized* baptisms in the greatest extremities. In the third century, Tertullian refers us to the practice of the Church whereby the bishop had the power of baptizing, and after him presbyters and deacons, yet not even they without the authority of the bishop. The right which this father is said to have assigned to laymen, to baptize in the absence of the clergy (and that only with the bishop's consent,) was founded on the same erroneous plea as that on which woman's baptism was admitted, viz. its *absolute necessity*, whether regularly administered or not. St. Cyprian declares baptism without the Episcopal commission, to be null and void; so does Firmilian, so does Novatus a Thamagade, so does Pomponius a Dionysiana, so does Clarus a Masculi; and so does the forty-seventh canon in the apostolic constitutions.

In the fourth century, Hilary the deacon, fifty years after the Council of Eliberis, (the canons of which are sometimes quoted in favor of lay-baptism,) bears his testimony that laymen did not *then* baptize. Pacian, Bishop of Barcelona, teaches that the *new birth cannot be effected* but by Episcopal baptism. Optatus admits the baptism of both catholics and schismatics, but the schismatics of his day *had* been episcopally commissioned. St. Basil annuls lay-baptism, and so does St. Chrysostom, and so most emphatically does St. Jerome.

Thus might we go on through succeeding centuries to the same purpose; but that we have arrived at the almost unanimous opinion of the Church in her purest ages, on the subject of irregular baptism, is enough to satisfy us how contrary to true primitive principle is that course which would lead us to acquiesce in the numerous schisms that are rife in our land, to acknowledge the validity of the counterfeit passport by which their supporters claim admittance to the Church of Christ, and so to add fuel to a flame of the full force of which we shall only *then* be aware when it comes to be extinguished by the prompt and active measures its virulence demands. Should any yet object, that it would be better to leave the parties concerned to the uncovenanted mercy of God than to rebaptize them, I answer, that while *not* to readminister this important sacrament to the convert *may be* construed into an admission of an usurped spiritual authority, we can have no right to decide in terms of the objection, when a *validly commissioned* baptism can *every where* be obtained, if they who want it will but qualify themselves to seek for and receive it. But in this course we are not left without a guide in the primitive church. In the apostolic constitutions there exists a canon which condemned *that* bishop or priest who *should not rebaptize* a converted heretic to deposition, as "one who derides the cross and death of Christ." The same decision was made at the Council of Nice, with reference to the Paulianists; and the same determined by St. Basil, as to the Puritans, Saccophorians, and Encratites.

I have only to add to this (I fear) already too long letter, that while in early times irregular baptism was never *at all* acknowledged but on the plea of necessity, and *then* in a spirit of strict reverence and respect for the Episcopal authority and commission, in these modern days there *can* be no schism other than a *wilful schism;* and the baptisms which we are called on to acknowledge, so far from having the mistaken plea of necessity to support them, are administered in open, avowed, and obstinate contempt of that authority which the Church has determined to be indispensable to the rite. If, Sir, we adopt the course suggested by your correspondent "T. C.," the speedy destruction of our holy Catholic Church must be the inevitable consequence, the history of truth must soon be degraded into a mere idle fable, the example of Christ and his apostles scouted and scorned, and that sound as well *as liberal* guide of our Christian forefathers, "Quod semper, quod ubique, quod ab omnibus," must be contemptuously set aside, and rudely superseded by the indefeasible right of private judgment. If the self-chosen priest of any sect may administer baptism lawfully, he may lawfully administer the Lord's supper; and if he may dispense the *sacraments*, he may make a church; if *he* then may build and cast down, re-erect or remodel, as fancy or caprice may lead him, *any man* on earth with equal plausibility, arrogance, and presumption, may do the same; and thus finally, Sir, instead of the one holy *Catholic* Church, comprehending and comprising all others, we shall have *some* included in the *great Church* of Calvin, some in the *great Church* of Wesley, some in the *great Church* of Brown, some in the *great Church* of Fox, some in the *great Church* of Swedenborg, some in the *great Church* of Southcote, and *none* in the *small* Church of Christ.

THE TERM ALTAR AND CHURCH-HOMAGE.

Sir,—Those of your readers who were interested in a discussion which appeared in the British Magazine some time back on the use of the word "altar" may perhaps be gratified with what was *declared* on that subject by the Church itself in her "Canons Ecclesiastical," published in 1640. To me it is always delightful to be able to bring questions of this character to the tribunal of the Church, where that is possible; and in the hope that it may be so to others also, I give the entire canon as I find it in an authentic "Collection of Articles, Injunctions, Canons, &c., printed for *Robert Pawlet*, at the Bible, in Chancery Lane, 1675." There are other points of great importance alluded to in the same canon, which I have underlined to draw attention to them; *points* on which there has lately been much expressed diversity of opinion, which we should not (I am inclined to believe) ever have heard of, had we pursued a little more than we have done the practice of our Christian forefathers, and *sought* for solutions to any difficulties or differences of opinion, that time as it moved along might bring to the surface in the records of the past, rather than in the *unfixed* views of the passing day. Besides other circumstances which speak in favor of this course, and which have had their eulogists among some of the best and brightest specimens of theological wisdom and Christian piety the present age has to boast of, I might instance this circumstance in particular, as greatly more than enough to recommend it to our regard. Such a course I cannot help thinking would tend most materially to discountenance that spirit of the age whose effects are found to be so fatal to the Church and religion of Christ. I mean that unhallowed and daring readiness with which we behold even the members of the Church, those who are heirs to *the mysteries*, assume the seat of judgment on matters which have not been left to the determination of *individuals*, and which it were unnecessary to say, were always (till within the Cromwellian era now current) received upon the authority of the Church alone with gratitude and faith. May it not be owing to this, that that *evil disease* NEOLOGISM, which has attained so fearfully wide a spread among us in this country, is still upheld, is imperceptibly incapacitating the mind for the reception of all divine truths relating to the soul, and rapidly paving the way for the subversion of all that makes Christianity differ from any mere *moral* code of laws? We shall at least be justffied I am sure *in thinking seriously* on these points.

"VII.—A DECLARATION CONCERNING SOME RITES AND CEREMONIES.

"Because it is generally to be wished, that unity of faith were accompanied with uniformity of practice in the outward worship and service of God, chiefly for the avoiding of groundless suspicions of those who are weak, and the malicious aspersions of the professed enemies of our religion, the one fearing the innovations, the other flattering themselves with the vain hope of our backslidings unto their Popish superstition, by reason of the situation of the communion table, and the approaches thereunto, the synod declareth as followeth.

"That the standing of the communion table sideway under the east window of every chancel or chapel *is in its own nature indifferent*, neither commanded nor condemned by the word of God, either expressly or by immediate induction, and therefore that no religion is to be placed therein, or scruple to be made thereon. And albeit, at the time of reforming this Church from that gross superstition of Popery, it was carefully provided that all means should be used to root out of the minds of the people both the inclination thereunto and memory thereof, especially of the idolatry committed in the mass, for which cause the Popish altars were demolished; yet notwithstanding it was then ordered by the injunctions and advertisements of Queen Elizabeth, of blessed memory, that the holy tables should stand in the place where the altars stood, and accordingly have been continued in the royal chapels of three famous and pious princes, and in most cathedral and some parochial churches, which doth sufficiently acquit the manner of placing the said tables from any allegality or just suspicion of Popish superstition or innovation. And therefore we judge it fit and convenient, that all churches and chapels do conform themselves in this particular to the example of the cathedral or mother churches, saving always the general liberty left to the bishop by law, during the time of administration of the holy communion. *And we declare that this situation of the holy table doth not imply that it* IS *or ought to be esteemed a* TRUE *and* PROPER *altar whereon Christ is again sacrificed;* but it *is*, and *may be called*, an altar by us, *in that sense in which the primitive Church called it an altar, and in no other.*

"And because experience hath showed us how irreverent the behavior of many people is in many places, some leaning, others casting their hats, and some sitting upon, some standing [upon], and others sitting under the communion table in time of divine service; for the avoiding of these and the like abuses, it is thought meet and convenient by this present synod, that the said communion tables in all chancels or chapels be decently severed with rails from such or worse profanations.

"And because the administration of holy things is to be performed with all possible decency and reverence, therefore we judge it fit and convenient, (according to the word of the service book, established by act of Parliament, *Draw near, &c.*,) that all communicants with all humble reverence shall draw and approach to the holy table, *there* to receive the divine mysteries, which have heretofore in some places been unfitly carried up and down by the minister, unless it shall be otherwise appointed in respect of the incapacity of the place, or other inconvenience, by the bishop himself in his jurisdiction, and other ordinaries respectively in theirs.

"And lastly, whereas the Church is the house of God, dedicated to his holy worship, and therefore ought to *mind* us both of the greatness and goodness of his divine majesty, certain it is that the acknowledgment thereof, not only inwardly in our hearts, but also outwardly with our bodies, must needs be pious in itself, profitable unto us, and edifying unto others. We therefore think it very meet and behoveful, and heartily commend it to all good and well-affected people, members of this Church, that they be ready to tender unto the Lord the said acknowledgment, *by doing reverence and obeisance both at their coming in and going out of the said churches, chancels, or chapels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the reign of Queen Elizabeth.* The *reviving*, therefore, of this ancient and laudable custom we heartily commend to the serious consideration of all good people, not with any intention to exhibit any religious worship to the communion table, the east, or church, or anything therein contained, in so doing, or to perform the said gesture in the celebration of the holy eucharist upon any opinion of a corporeal presence of the body of Jesus Christ on the holy table, or in mystical elements, *but only for the advancement of God's majesty, and to give him alone that honor and glory that is due to him, and no otherwise;* and in the practice of omission of this rite, we desire that the rule of charity prescribed by the apostle may be observed, which is, that they which choose this rite despise not them who use it not, and they who use it not condemn not those that use it."—*Ibid.*

From Dr. Lyell's Convention Sermon.

PAROCHIAL VISITATION.

There is one other part of our duty, in testifying the Gospel of the grace of God, to which I could wish, did time admit, to advert. I am the more desirous of doing so, because from the observation and experience of more than thirty years in the work of the ministry, I have the most unquestionable proof of its utility and importance; and that is the teaching and preaching of Jesus Christ, as *well from house to house* among the people of our charge as in the temple. On particular occasions we have doubtless visited and introduced the subject of religion to our people. In seasons of retirement, moreover, known alone to God and ourselves, we have, it may be, poured out our hearts before him in their behalf, and wept in secret places on their account. In these things as well as in the public ministration of the word, we may, and I hope have, approved ourselves unto God; but may we not—for how numerous are the temptations to do so—may we not have neglected, or but imperfectly attended to the more retired and private duties which we owe to our flock? I am aware that it may be brought as an argument against the discharge of the duties of this class that matters of a higher importance claim our time, and demand our attention. We must, for instance, give ourselves to reading and study, "The priest's lips should keep knowledge;" but should it so happen—and may it not, if we bear not habitually in mind our engagements, often happen?—that we read and study as men of genius and taste, selecting the masterly productions of the orators, historians, and poets of ancient times, or the polished and elegant authors which our own or other modern languages may afford, rather than as men who read and study, and pray continually to God the Father, through the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost, that we may wax riper and stronger in the ministry; should it so happen with any of us, I say, will it not, when we come to finish our course, detract from the joy and triumph with which we hope to do so? Will it not, dear brethren, constitute at our separation from those for whom we must give account, a source of regret, that we have employed in the pursuits of literature and elegant mental entertainments, much of that time which belonged to them; which might have been employed more to the glory of God and their edification and perfection in Christ? Will it not cause us at least to deliberate and to hesitate on such a subject, and at such a time (how fraught with agony!) as the parting hour will be; will it not, nay, is there not room to fear, lest it should prevent us altogether from adopting as our own the language of the apostle when about to leave those among whom he had labored, and who were to see his face no more; "ye know from the first day that I came among you after what manner I have been with you at all seasons, and how I kept back nothing that was profitable unto you; but have showed you, and have taught you *publicly* and *from house to house*, testifying repentance towards God, and faith towards our Lord Jesus Christ?" Brethren, none who weighs well the subject will for a moment, I am persuaded, doubt whether that part of our time is most worthily employed, which is taken up in doing real offices of kindness and sympathy among our people, in daily pastoral intercourse with them as their *friend* and *counsellor*, kindly rebuking their errors, confirming their faith, animating their hopes, and sympathizing both in their sorrows and in their joys; or that part of it which is spent in perusing the finest writings of the most splendid geniuses that ever shone in the circles of literature and science. As for myself, I had rather, and I say this as one who at no distant period must finish his course, and the ministry which he has received to testify the Gospel of the grace of God; and who now asks an interest in your prayers that he may do so with joy, I had much rather preach Jesus Christ daily, and that from house to house—drop a word in season in every family,* and to every individual of those committed to my care, make peace among friends at variance, extinguish the unhallowed fires of discord and animosity, search out modest and indigent merit to relieve and cherish it, comfort the heart of sadness and sorrow, and suspend by my sympathy and presence, though it were but for a season, the sense of pain and grief, and bend by the side of a dying parishioner, and by the application of the precious promises of the Gospel animate him in his last conflict, and by the benedictions of the ministry, and the prayer of faith, accompany his departing spirit to the gates of heaven; I had rather, I say—bear with me, brethren, in my folly, if my preference should in the opinion of any one who hears me wear that aspect,—I had rather be thus employed, however great a portion of my time, by day or by night, these various duties might require, than by devoting that same portion of time to the neglect of such duties, to literary labors and pursuits, erect to my memory a monument which should defy the tooth of time to penetrate, and which should then only crumble into ruins, when these visible heavens shall be no more, and the earth and all the things that are therein shall be burned up. (Let us then, Rev. brethren, in imitation of the example of the Saviour, find or make in every domestic circle within our charge frequent suitable opportunities for advancing the cause for which we are pledged, and in every house, whether the dwelling of affluence or the abode of poverty, whether tenanted by the happy or the miserable, we shall not cease to teach and preach Jesus Christ.)

PRACTICAL EDUCATION.

The great and acknowledged importance of education ha[illegible] a wide door for imposture, and th[illegible] desire of the people to provide it for [illegible] children is turned to the profit of spec[illegible] and projectors. The attainment of al[illegible] is desirable is promised by as universally applicable and brief a process as the cure of all diseases, and certificates of certain success are as easily procured. While this process is going on, time-honored institutions, which have been the means of raising the present generation to its elevated position, and have furnished the great and practical men, who have given character to the country, are decried as behind the age. We may please ourselves with the idea of improvements, and even that we are adopting more practical methods, when we are in fact only abandoning the results of experience, and following the crude and untried devices of our own brains. Much of that which is thought eminently practical has never existed but in theory, while much of what is deemed theoretical and fanciful has grown out of experience, and been the work of many generations of the wisest men, actively engaged in the management of human affairs.

It is an obvious result of the direction of education being assumed by those who have themselves taken but a narrow survey of the fields of learning, and who, unaccustomed to philosophical inquiry, understand nothing of the process by which the mind is brought from its unformed state to the free and vigorous use of its powers, that they should fix their attention upon those parts of learning which give palpable results, to the neglect, it may be, and as experience shows often happens, of those which are, though more remotely perhaps, yet more deeply and thoroughly practical and important in their influence. Surveying, to take a common example, they would esteem eminently useful, because it teaches to *do* something, though a something which not one in a hundred has ever occasion to do. Geometry, on the other hand, would seem much less practical, because it does not aim at so palpable a result, although by giving an acquaintance with magnitudes and their relations, and the habit of exact reasoning, its benefits would be felt every day of their lives. So the study of a modern language they might think very practical, and the study of a dead one quite useless, judging merely from the possibility of an occasion to use the former, and knowing nothing of that training of the intellect which a proper study of the classical languages of antiquity alone can give.

The mischief of this superficial judgment of the useful is incalculable. It has put an end, where it prevails, to all thorough teaching. It aims at tangible results, and knows nothing and cares nothing about the discipline, which by an imperceptible but sure process brings the mind to the perfection of its powers.

We live in the age of economists, whose labors seem all to tend to the mere saving of labor, and money, and time. What their ultimate effect may be upon the moral and intellectual condition of the world, let time reveal. But, acting under such an application of their

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* Of the Rev. Dr. Chalmers it is related that some years since, on his return from England, that he lodged in the house of a nobleman. The doctor, who excels in conversation as in the pulpit, was the life and soul of the discourse in the circle of friends at the nobleman's fireside. The *subject was pauperism*, its *causes* and *cure*. Among the gentlemen present there was a venerable Highland chieftain, who kept his eyes fastened on Dr. Chalmers, and listened with intense interest to his communications. The conversation was kept up to a late hour. When the company broke up they were shown up stairs into their apartments. The apartment of the doctor was directly opposite to that of the old chieftain, who had already retired with his attendant. As the doctor was undressing himself he heard an unusual noise in the chieftain's room. The noise was succeeded by a heavy groan! He hastened into the apartment, which was in a few moments filled with company, who all rushed in to the relief of the old man. It was a melancholy sight which met their eyes. The venerable chief had fallen in the arms of his attendant. It was evidently an apoplexy—he breathed for a few moments and expired. Dr. Chalmers stood in silence, with both hands stretched out, and bending over the deceased. He was the very picture of distress. He was the first to break silence. "Never, in my life," said he, in a tremulous voice, "did I see, or did I feel, before this moment, the meaning of that text, "Preach the word: be instant in season, out of season: reprove, rebuke, exhort, with all long suffering and doctrine." Had I known that my venerable friend was within a few minutes reach of *eternity*, I would not have dwelt on that which formed the topic of this evening's conversation. I would have addressed myself earnestly to him. I would have preached unto him and unto you Christ Jesus and him crucified. I would have urged him and you, with all the earnestness befitting the subject, to prepare for *eternity*. You would have thought it—you would have pronounced it out of season. But ah, it would have been in season—both as it respects him, and as it respects you.

spirit as is not unnatural, if unjust, we attempt to shorten that long minority which our Maker has assigned to man. We curtail his studies, we remove with unsparing hand that which seems superfluous, and which produces no palpable results, and have thought to bring our children to an earlier maturity, or to maturity with less labor. But the inflexibility of nature's laws has not yielded. We have produced in too many lamentable instances, a precocious self-confidence, but ruined all hope of manhood. We have produced an abundance of conceit, but made sound learning for ever impossible.

There has been much ingenious thought expended upon the subject of education in our country, and frequently to good purpose; but too often has the eagerness for the useful, and for the useful only, ruined the process of education under the vain hope of saving time for better things. It is among the inventions of our times (I cannot say how extensively it is adopted) not to put children upon the study of English grammar, because the study of Latin supersedes it, and to spare them the pains of learning Greek syntax, because it is so like the Latin; and these, and such like labor-saving discoveries produce—scholars, shall I call them—who know little of their mother tongue, whose knowledge of Latin is superficial, and of Greek a piece of hopeless barrenness, green with no plant, and ruddy with no fruit. We have laid aside prosody too, for what is the use of studying the metres of dead languages? and the plausible argument has stolen away half the beauty and incitement of study, and robbed us of an exercise which has sharpened the sagacity of less niggard scholars, and so filled them with the love of harmony, that when they spoke and wrote their own language, it was found to discourse sweeter and richer music.*

But it is not my purpose to exhibit in detail the faults in education which have grown up around us under the color of improvements, but to show that our methods so far as they are new, have in too many instances been adopted upon a very imperfect inquiry as to the objects to be attained and at the means of attaining them. I have never been more forcibly struck with the truth that many of our most vaunted changes have been made with a great sacrifice of the ends of education, than on meeting with the following remark in a recent medical journal. The article in which it occurs relates to certain resolutions of a medical Convention in Ohio. "The fourth resolution, relating to the defective preliminary education of students in medicine, presents a subject of the deepest public interest, especially in the western states. The first cause of the whole difficulty was the abolition of the requirement that inaugural theses should be written in Latin. If Latin theses had been still required, none who had not made respectable elementary attainments would have been put to the study of medicine." Now what practice has been so rejected with acclamation as this, of requiring Latin theses of medical students, and similar exercises in the same language of other aspirants for academical honors; but here a longing look is sent after it as an obvious means—obvious now that it is gone—of correcting an acknowledged evil, and securing an object in which the whole community is deeply interested. In the conduct of education, as in the practice of the law, there are many things which to the uninitiated seem unnecessary, but which really are of vital importance, and have grown, not, as superficial observers are apt to think, from whim and caprice, but from severe reflection in the course of long experience. Time may accumulate folly, but what else can so surely give us wisdom? Superstitions may grow up among the ignorant, and become venerable with age, and false theories may be adopted by the learned, and become gradually inwrought into their reasonings, and the customs of schools and of courts so as to make change, however desirable, difficult; but men who have seen most of changes and their consequences, who have reflected most profoundly upon the precepts and practices left us by departed wisdom, will generally be the least forward to make changes hastily. Doubtless human society under the good providence of God and by the benefit of Christianity, often unacknowledged is on the whole, in constant progress, and we are not only at liberty but bound as far as we are able to add to the wisdom and experience of our fathers. But if we begin with calling them fools nothing is more certain than that we shall end by vindicating our title to receive from those who come after us the same generous appellation. Certainly ancient experience has a good claim to be fairly and deliberately weighed against modern invention: and it is not to be assumed that because much improvement has been made in modern times, therefore every modern practice however introduced, is to be preferred to every ancient. Society has advanced by availing itself of the wisdom of experience not by rejecting it. If we adopt the wisdom of our ancestors and add our own to it, we stand upon their shoulders; if not, we stand at best upon the same level with them, and peradventure our stature will not prove to be greater than theirs.

President Hale.

COMMUNICATIONS.

For the Churchman.

THOUGHTS ON THE CHURCH.—NO. III.

On the laity devolves the duty of providing for the support of the clergy, and when this duty is neglected, as I have shown, the character of the clergy is injured, the character of the Church at large and the spiritual interests of the members of the Church suffer: would that the laity considered these things properly! If they did they would not be slow in applying the remedy. A great evil flowing from incompetent support is, the preferring of *young* clergymen—not merely to the *old*, but to those also who are of middle age and yet in the full exercise of their bodily and mental powers. A young clergyman can be engaged for less than others, because he has no family or but a small family. And thus many who are to the full as competent and who have experience in addition are thrust aside and *compelled* to resort to other means of support. It is well for them if their minds do not become soured and they do not lose their zeal and love for the Church. At all events every clergyman who is thus put aside, thus against his will put *hors du combat*, is the means, the *innocent* means, of injuring the Church. Bread he must have, and if the Church will not give it to him, he must look to the world.

I know it is said that many of our parishes are poor and unable to afford full support to a clergyman. But I fear this is too often an excuse for unwillingness to give. At all events the fact of their poverty constitutes the very strongest argument for increased exertion. Our Church *is poor* compared with some other denominations. Does not the voice of duty then clearly demand from us greater efforts? If in the course of Providence, it is our lot to have smaller means than others, does not the very fact prove that Providence designs that we should exhibit more zeal? Where the will exists, there is seldom much difficulty in supporting a clergyman. And where a clergyman perceives that the will exists, how much is his anxiety relieved, what a source of comfort has he, even although his support is scanty? Mr. Editor, in a former number I hinted that insufficient support was one reason why missionaries are not easily procured for the "far west." I will now state more particularly how the thing works. Clergymen with families cannot easily be induced to act as missionaries, because there is great expense incurred in removing to the west, and because the salaries of missionaries are limited. Young clergymen are the ones to undertake the work. But as I have said, young clergymen are detained in the east, because they can be had at a cheaper rate than those more advanced; and thus the west remains unsupplied, as well because the salaries at the east are not large, as because the stipend of missionaries is small. In every way, the incompetent support of clergymen operates against us. It is like an incubus (a singular kind of incubus too) upon the whole American Church. It must be removed or we can never attain the standing we ought to have.

Mr. Editor, I have heard some persons, (I am not sure I have not heard bishops) talk of the *blessed poverty* of our Church. But I have always observed that those who talk thus have somehow or other an ample support. Now it is an easy thing to moralize on the blessings of poverty, when one's table groans with plenty and one's back is well clothed. But bring poverty home to one's door, especially to a clergyman's door—cause him to feel now and then the want of the actual necessaries of life and the necessity of wearing a patch upon his coat, and if he then launches out into praise of poverty, "Credat Judæus Apella, non ego."

CLERICUS RUSTICUS.

For the Churchman.

HOLINESS—HONOR—DUELLING.

Perhaps an analogy may be traced between the attribute of divine holiness and the sentiment of personal honor in men; a faint analogy indeed, in our fallen condition, and one so liable to abuse, that I cannot name it without declaring, that this human sentiment is less a propriety in the sinner than an unchristian frailty, requiring, like any other tendency to spiritual sin, which this has become by our loss of innocence, to be resolutely and faithfully subdued. Still the sentiment is known to our bosoms, and being a natural one, it may, however abused, form the basis of the analogy mentioned, on the hypothesis that in innocent man it would be a correct feeling and not perverted.

Delicacy of personal honor proceeds from a desire to be perfect, whether according to an absolute or an assumed standard of perfection; and also from a desire to be accounted perfect in the sense understood. Among fallen men the standard is always arbitrary, allowing much vice both of heart and conduct, intermingled with virtues and ather valuable qualities. To such a standard some men endeavor to conform strictly, while others are content to sustain merely the character of so doing, and both guard their character for honor with great jealousy; many in either class pursuing to the extent of the law those who detract from their good fame; and beyond the law those whose detractions cannot thus be reached. This jealousy of perfection, and of credit for perfection, arises from a natural sentiment, which is—the value the mind sets on both its own approbation and the approbation of others; if the former be wanting a consciousness of imperfection ensues; if the latter, the pain of being rated as imperfect among those to whom a profession of the contrary is made. Here then, I apprehend, is a spontaneous approval of the jealousy with which the divine holiness protects itself; of the inflexibility with which God both secures his own self-approbation, and leaves no ground for the disapprobation of his intelligent creatures. Both these results are produced by the atonement, in opening the way to the pardon of the sinner. The principle on which the analogy is founded, is almost universally allowed among men. And though from our fallen state our perfection is only fictitious, and the defence of it much oftener unbecoming and even absurd than just or rational, and the mode of defence often diabolical rather than human, yet we cannot but allow that were men innocent and immaculate, the sentiment, and such due exercise of it as became a creature, would, in the highest degree, be morally grand, and morally beautiful. For fallen man to profess to be perfect, in the entire letter and spirit of even one comprehensive duty, is contrary to the lowly spirit of the Gospel; but for man not fallen to feel that he is perfect, and desire to be thought so, would be altogether consistent and proper. Much more natural and infinitely stronger must be the sentiment in the thrice-holy God,—that sentiment which, to allow the exercise of mercy, required the vindication by the cross.

In these illustrations and principles I find the deepest condemnation of the practice of duelling. It is resorted to for the vindication of honor; but fallen beings have only a factitious honor, which is unworthy of the name, and utterly unworthy of vindication. To concentrate the character of men in courage, or that of females in purity, though the latter is highly beneficial in its results, is yet factitious and arbitrary; for they may still be dishonest, calumnious, passionate, vain. To concentrate it in commercial honesty, or rectitude in professional or public life, is equally factitious and arbitrary; for it allows private iniquity to any extent. And to require vindication concerning one point of character, while the balance of character is bad or disregarded, is so much out of proportion and so unreasonable as to be absurd. Besides therefore the divine prohibition of vengeance, "Avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord,"—besides this law of God against duelling, and besides the anguish and misery it produces, amounting perhaps to perdition, we have also the condemnation of reason,—that there is nothing in men worthy to be avenged. And to maintain the contrary is to violate the fundamental Christian principle, that human character is never meritorious. If a person is accused of some particular fault, he may disprove the imputation either with or without a legal process; and he may obtain redress, (not vindication, as understood in this argument,) either from public justice or public opinion. But as he is fallen, i. e., is faulty in some or many respects, he is not in the predicament required for a vindication of honor in the true and proper sense.

I am aware that such principles require, for their due appreciation, more of honest judgment, and more Christian humility than are to be expected in duellists. Nevertheless I hold them to be sound. I hold that the sentiment of personal honor, in fallen men, though natural, (and therefore a competent illustration of a kindred sentiment in the Deity,) is but a wreck of what belonged to their better nature. I hold that, as usually felt or understood, it is a sentiment both unchristian and unreasonable. And therefore, I further hold, that duelling is a practice unsupported by principle of any kind. If my readers will think the matter over in this light, it is possible that the tone of public opinion on this subject may be somewhat improved.

MODESTUS.

For the Churchman.

Mr. Editor,—The editors of the Episcopal Recorder appear almost to think that they sit in Moses' seat, and have a right to issue their dicta for the rule and government of all orders of men in the Church. In their last number there is a denunciation which, in its principle, is also a decree. It is found in the rude attack made by their correspondent "Consistency"—consistent indeed in choosing the columns of such a paper—and adopted by them, on the bishop of this diocese. He is denounced in no gentle way for commending in his last conventional address, to the continued and increasing patronage of his diocese your own paper, and that of your excellent and venerable brother the Editor of the Gospel Messenger. The bishop is held up to public odium for this, because of its alleged inconsistency with his having co-operated with his Episcopal brethren in putting forth the late pastoral letter of the House of Bishops, in which regret is expressed for certain controversial tendencies in our religious periodicals deemed to be injurious to the cause of religion and the Church. Here then this reverend board of editors virtually make a decree that our bishops shall incur censure, and be held up to public opprobrium, if they recommend any of those periodicals which were in existence when they issued the pastoral letter. I was ruminating on this, and wondering how it would be received by the Bishops of Massachusetts, Virginia, South Carolina, Connecticut, Pennsylvania, and Ohio, each of whom has such a periodical in his diocese. In the ire which their brother of New York has incurred they see what they have to expect, if they presume to say aught in favor of the papers published in their respective dioceses. While I was thus musing, and wondering how far they would bend to this lordly rescript, I met with the last number of the Southern Churchman; and there, behold, I saw material for a most comprehensive second denunciation by the Recorder. In that number of the Southern Churchman is published the prospectus of the Gambier Observer in an enlarged form. It appears by that, that Bishops M'Ilvaine, Otey, Kemper, and M'Coskry, are all sinners after the similitude of Bishop Onderdonk's transgression. They have all been guilty of the gross inconsistency, impropriety, &c., &c., of recommending that paper, after they had been parties to the preparing and issuing of the pastoral letter. What will the Recorder and its courteous correspondent say to this? Will what they say be at all analogous to a doleful complaint made in a publicly-reported speech at one of the late meetings of the Board of Missions, when the orator so affectingly lamented that even his old friend the Bishop of Ohio had deserted him?

But the Recorder has not only to dispose of these other delinquent bishops. It has a serious account to settle with its own credit for sincerity and consistency. It is wonderfully impressed with the duty of respectfully bowing to the sentiments of the pastoral letter, when it wishes to make our bishops odious; but can itself, maugre those sentiments, bring forward its own pretensions to a continuance and increase of patronage, even in an enlarged form; yes, and this too when it seems to be doing its very best to revive what itself terms the "unprofitable controversy" in which it bore so discreditable a part!

And all this in connection with much constant talking about vital godliness and evangelical experience!

GNOTHI SEAUTON.

For the Churchman.

Mr. Editor,—A communication to the Philadelphia Recorder, which was published in the last number of that paper, being deemed highly objectionable both on account of its manifest want of courtesy and fairness on one point, and from the disposition that it evinces to foment discord by kindling anew the fires of controversy upon another point, and that too in the very face of the Pastoral Address of the House of Bishops, for which the writer would have us to infer that he entertains the most extraordinary share of solicitude, lest it should not be *consistently* respected, even by our Right Rev. Fathers themselves,—the enclosed reply was at once forwarded to the editors of the Recorder. And as it is important that the matters referred to should be correctly understood by your readers, may I ask the favor of you to give publicity to the reply in your paper of Saturday next.

For the Philadelphia Recorder.

Messrs. Editors,—An article in your paper of the 22d instant, under the signature of "Consistency," being regarded as exceedingly censorious and unkind, I appeal to your sense of justice so far as to request the insertion of a brief reply.

The bishop of New York is assailed with the most unceremonious bitterness, because in his annual address to the Convention of his diocese, he takes occasion to express his devout satisfaction that *the press*, the most powerful engine of modern times for the diffusion of light and knowledge, had been enlisted in some good degree within the bounds of his diocese, in the glorious object of expounding and vindicating the great truths and requirements of the Gospel! And because he said this, and because he believes that the journals to which he refers have, in their *general influence*, been highly serviceable to the great cause to which he is devoting his life, is it therefore to be presumed that he vindicates and approves of every line and every sentence that these journals may at any time have published? Or is he to be pertly rebuked, in a most petulant and querulous spirit, because he did not choose to reiterate the disapproval to which he had already assented, as expressed in the address of the House of Bishops, of occupying the columns of our religious papers with unprofitable controversy?

Messrs. Editors, I well know that there are some minds who can find their best happiness in inflicting pain,—who seek their poor and ignoble joys in stirring the bitter waters of strife, and in the perpetual agitation of the most unpleasant and vexing questions in which personal feelings and individual sensibility can ever be enlisted! But if the bishop of New York has ever made an enemy in the discharge of his official duty, either on this or any other occasion, it has only been because there was a heart to be found utterly insensible to the faithful tenderness becoming a Christian bishop, to the delicate bearing of a Christian gentleman, and to the constant manifestation of an innate gentleness and benevolence of disposition which no ingratitude can weary, nor unkindness exhaust! No, Sirs, the bishop had already, in the most solemn and public manner, expressed his disapprobation of all unchristian controversy in Christian papers,—and there he was content to leave it! It was not necessary, nor would it have been either delicate or wise in him, to have dwelt further upon what was only personal, painful, and exciting.

But there is another matter to which your correspondent has alluded, and in reference to which you must allow me to correct a misapprehension under which he, in common with yourselves, Messrs. Editors, appears to be laboring. It would seem as if you all took it for granted that the refusal of the Standing Committee of the General Theological Seminary to reappoint for the current year the gentlemen who had been acting as professors in the yet unendowed, and therefore unfilled professorships, was a distinct disapproval on the part of the Committee of the sentiments entertained by the editor of the Churchman with regard to the salvability of the heathen. As a member of the Standing Committee of the Seminary, you must permit me to assure you that such was not the fact. The gentleman who moved the resolution to impose the duty of instruction in Pastoral Theology, &c., as well as in the department of the Evidences, &c., upon the present faculty, expressly stated, that he rested his objections to our past mode of action upon conscientious scruples as to the constitutional power of the Committee to make any temporary appointments of the sort, and four other members of the Committee who voted for the resolution as submitted, and thus carried it, were at the same time careful to state, that they were very far from disagreeing with the principles sustained by the Churchman, but from considerations of expediency and a love of peace, they would prefer, under all the circumstances of the case, that no appointments should be made. On the other side it was contended, that without any reference to ephemeral controversies, with which the Committee had no sort of connexion, the appointments should be promptly made,—because the instruction to be given was of the highest value to the Church, and could not be adequately provided for in any other way; because the trustees had especially charged the duty of providing instruction upon that Committee, and expected that the trust would be executed in the most efficient manner; and because neither the Board of Trustees, which had held two meetings within the last six months, nor the General Convention, which had recently adjourned, had expressed one whisper of doubt as to the power of the Committee, or as to the propriety of the course which had been so long pursued, or as to the fitness of the persons who had hitherto been appointed. It should also be known, that it was directly urged in the debate by the advocates of the resolution, that the refusal of the Committee to continue a merely provisional arrangement, with regard to *two* acting professors, could by no possibility be construed into a mark of reproach, or ground of offence by *either*. And when a venerable clerical member of the Committee, who voted with the majority, was afterwards told that the decision would be adduced by the enemies of the late acting Professor of the Evidences, &c., as a proof of the displeasure of the Committee on account of his course as editor of the Churchman, he most emphatically replied,—"*Let me but see that*, and I will immediately move for another meeting of the Committee, and a reconsideration of the whole matter! Because without pretending to endorse every thing which that gentleman may have written in the hurry and excitement of conducting a public journal, I yet consider it to be vastly more important to sustain a man whose capacity for usefulness has been so decidedly manifested,—*to sustain him* I say, against the unmeasured, and unreasonable attacks of a crushing persecution, is vastly more important than any principle which I have this day contributed to establish!" And my word for it, Messrs. Editors, that he spoke the sentiments of two-thirds of the Standing Committee of the Seminary!

A PRESBYTER OF NEW YORK.

For the Churchman.

THE POSITION OF THE ALTAR NO UNIMPORTANT MATTER.

Mr. Editor,—In the Churchman of December 8, I saw an article respecting the alteration of the chancel of the "Church of the Annunciation." What particularly struck me was the position given to the communion table, or altar. Upon reflection its appropriateness left my mind without a doubt. Since then I have visited the church, and am pleased to say the sight of it only strengthened my previous impression, and I do believe, that the prominence given to the altar will be a means of preserving uppermost in the minds of Christian people that great sacrifice made by the Lord of heaven for sinful man.

I propose giving a short statement of the manner in which its appropriateness struck my mind. The question arose—What should be uppermost in our minds while attending upon the worship of God in his holy sanctuary? Is it not this, Sir? The glorious redemption which Christ obtained for fallen man in his sufferings and death. It appears so evidently. Then those elements—which are emblematic of that death, viz. the bread and wine, which Christ said signified his body and blood—are the best preservatives against entertaining views foreign to the grand one, mentioned above. And so the blessed apostles thought, as did also the devout Christians of and after their time. They celebrated the holy eucharist on every Sabbath day—their deep piety sanctioned such holy doings, and we trust the day is not far distant when Christians may again partake of that sacrament on each return of the Sabbath—which, whensoever that happy period arrives, will be but the carrying out what our inestimable liturgy even now anticipates. We do not celebrate the eucharist every Sunday, and therefore have not it to remind us of the great object we must have in view upon attending his holy sanctuary. What then is the next most effectual means of keeping that grand object, Christ's sufferings and death, in sight?

When, let me ask, is it we keep the token of a departed friend, one endeared to us by many ties? Do we put it away from our sight or lock it up—content to look at it only occasionally? No! not so! as we value the departed worth, of which it is a token, so we give it a prominent place. Christ has left his followers a rich token—even the making of us recipients at his board—giving us his flesh to eat and his blood to drink—and commanding us to continue this after him, and as often as we do it, to be done in remembrance of him. Now *that* whereon the elements are placed is called the communion table, or altar. In a sense emblematic of the great sacrifice, we hence associate in our minds an intimate connection between the one and the other. Upon entering a church, as soon as we see the altar, we are at once reminded of its use, and consequently, by a most natural train of thought, carried back to the glorious redemption, which Christ obtained for fallen man in his sufferings and death.

Hence the most effectual means of keeping that all important subject in thought, next to the elements of Christ's body, is, the having the altar situated so prominently that all within the church may see it. This, according to the arrangement in the "Church of the Annunciation," is most happily effected; and it is my belief that it will meet the object it has in view.

Should you, Mr. Editor, think the above remarks worthy of insertion in your valuable paper, I will in a future number give you my reflections why *the preacher* of the present day is so frequently held by the people in higher estimation than *the thing preached*.

B. L. I.

For the Churchman

Mr. Editor,—Notwithstanding the great deference which the Episcopal Recorder affects for the unfavorable notice taken by our bishops in their pastoral letter, of a tendency in our periodicals to unprofitable controversy, and a litigious spirit, it is so inveterate in its pique against you for wishing to give to our blessed Redeemer all the glory and merit of the salvability of the heathen, and to the Holy Spirit the credit of aught that is good in a heathen's morals or honest in his piety, as to be constantly betraying a desire to be again involved in the "unprofitable controversy" on that subject. If it cannot rest easy without re-entering the arena, I for one, would be glad to have its answer to the two following questions.

What other name is there under heaven whereby they can be saved, who being without the pale of the Gospel, will yet find mercy at the great day, but only the name of our Lord Jesus Christ?

Whence but of God the Holy Spirit, comes the sufficiency of the heathen to think any thing that is good?

GRATIA.

THE CHURCHMAN.

SATURDAY, DECEMBER 29, 1838.

THE ALTAR.—We are obliged to our correspondent "B. L. J." for the excellent communication which is inserted in another column, and shall be happy to hear further from him on the same subject. As the writer has been pleased to refer to a church in which the principle of the construction which he recommends has been adopted, it may not be inapposite to carry out the train of thought which he has suggested, by an extract from a discourse delivered in that church on the first Sunday after the alterations alluded to were completed. The object of the discourse was to show that Malachi i. 11, "From the rising of the sun," &c., was a prophecy applicable to the Christian sacrifice of the eucharist. The extract commences after the proofs for this interpretation of the text were concluded:—

"But still it is probable that many of you will find it difficult to adopt the interpretation; nor am I surprised at your backwardness, considering the place which the eucharist occupies, at the present day, in the service of the Church. But were the primitive usage revived, or could you throw your mind back to the first ages, and see the prominence which was then given to the eucharistic oblation, your difficulty would be removed, and you would see the prediction of the prophet exactly verified in the practice of the Church. For then what we now call the communion was not an occasional celebration, but the constant service of the Church, the central luminary from which all other parts of Christian worship diverged, and around which they revolved. What is said of the early Christians in the second chapter of the Acts, may be applied to the Church for the first three centuries; 'They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and prayers.' Every Lord's day was a day of Christian communion or fellowship, and the breaking of bread, and the joint participation of the bread to signify their fellowship; was as much and as regularly a part of the divine service as prayer itself.* The bread and wine were regarded in the first place as the offering of the congregation; a token whereby they signified that they acknowledged God as the Lord of the creation: bread and wine being the choicest productions of the earth, and therefore a suitable token whereby to acknowledge the sovereignty of God. The bread and wine were then taken by the priest from the table on which they had been laid as the offering of the people, and placed by him on the altar,† and there consecrated in the form of words appointed by Christ. After consecration they became the body and blood of Christ, not substantially such, but such by Christ's institution; such to the eye of faith, such to all intents and purposes for the worthy communicant. As the body and blood of Christ the priest offered them to God, pleading the efficacy of Christ's death and sacrifice for the remission of sins, and thus making the memorial which Christ had commanded, of his blessed passion and precious death, his mighty resurrection and glorious ascension. The gifts thus consecrated or made holy were distributed to the worshippers, and being in virtue of Christ's appointment his body and blood, they were the means of conveying to the faithful recipients the benefits of his passion and death, i. e., the remission of sins. This was the stated, ordinary worship of the primitive Church on every Lord's day. Prayer and praise, and thanksgiving, or the inward part of the sacrament, were not separated from the bread and wine, which were the outward part: but the two together formed one service, and this whole service was called the Christian sacrifice. So that the Christian sacrifice or worship of the Christian Church may be defined, according to the sense of the primitive Church, to be 'an offering of thanksgiving and prayer to God the Father, through the sacrifice of Jesus Christ, commemorated in the creatures of bread and wine, wherewith God had been first acknowledged as the Lord of creation.'‡ And thus the Christian sacrifice or worship, as understood and practised by the primitive Church, corresponds exactly to the prediction of the Prophet Malachi, who describes it as consisting of an inward and spiritual part denoted by incense, and an outward material part called by him a bread offering.

"Such then was the primitive Christian worship. To trace out the history of the corruptions which in later ages crept in, and to show the causes which have embarrassed the still later attempts at reformation, would afford large materials for a distinct discourse. Suffice it to say, that the Church of England, in her wise and moderate reformation, accomplished all that in the circumstances of her case could be reasonably expected and has left the way open to her children for a full return to the primitive usage. How far it may be wise to return to the practice of weekly communion is a grave question, from which I purposely refrain. But certainly the adoption of all such means as, without shock to the prevailing sentiments of the Church, serve to present the holy sacrament in its primitive aspect, must be thought commendable. On this ground I trust that the present arrangement of the chancel and its interior will meet your approbation: the more so as the principle of the construction has been sanctioned by the bishop of our diocese, who is excelled by none in his love for primitive simplicity and in the practical wisdom with which he aims to promote it. The distinctive feature of the arrangement is, that the altar or communion table is made chiefly conspicuous: the sacrifice of our Lord being the grand central truth of the Christian religion, it is right that the altar—at which that sacrifice is commemorated and the offering of it to God to propitiate him and to turn away his anger from the faithful, is represented by the most lively memorials—should be the central and most prominent object in a Christian church. On the right side of the altar, subordinate to it but yet next to it in point of dignity, is the desk where the holy Scriptures of truth are read together with those parts of the service separate from the communion, which the collective wisdom of the Church has appointed for the edification of the faithful, and the conduct of their devotions. On the left of the altar stands the minister of Christ when he delivers his sermon or discourse to the people: within the chancel, as one clothed with the authority of Christ, but yet occupying the humblest spot, as one who needs to remember that he holds the divine treasure in an earthen vessel, and is too prone to dilute the wisdom of God with the foolishness of man.

"It would be idle, brethren, to attach a moment's importance to things of this nature unless they subserved the ends of sincere and spiritual devotion. In the present instance such, I trust, will be the case. When you look on the chancel and observe it separated from the rest of the church, sacred to the ministry alone, while the congregation are worshipping without, you will remember that God has set apart an order of men to minister in holy things; that though they like yourselves are frail and sinful, yet their office is entitled to reverence, and that while they dispense to you the oracles of God, God's authority in them ought to be respected and obeyed. And as within the chancel the altar is most striking and obvious, it is natural that a lively remembrance should be excited in your mind of that stupendous fact which purchased the world's redemption, and which has in every age and every land been the centre of all true religion, the sacrifice which the Son of God made of his humanity on the cross. "It was on the altar that the long succession of patriarchs and prophets for a thousand generation immolated the victim whose blood prefigured the immaculate Lamb that was slain for the sins of the world. It is the altar on which for near two thousand years has been laid the pure and unbloody offering in which the piety of the Church has commemorated the body broken and the blood shed on the cross for the remission of sins. It is the altar at which, on every solemn festival, the faithful of the holy Church, dispersed through distant climes, in a communion which no impassable mountains or boundless less oceans can sever, unite to offer with one heart the memorials of the world's redemption. It is thus the altar which connects the present with the past, earth with heaven, man with God, and which concentrates the devotions of all time, the hopes of all pure worshippers, the essence of all true religion. And I thank God that you can no longer enter this church without being at once impressed with the distinctive truth of Christian worship and without living in memory with that goodly fellowship of patriarchs and prophets, that glorious company of apostles and noble army of martyrs who have bowed before the altar of God, and amid the changing billows of successive generations, have with unwavering firmness reposed their hopes of salvation on that immaculate Lamb once offered, but for ever commemorated as the full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

DICTIONARY OF THE CHURCH.—We have been favored with the following further extracts from this forthcoming work; a work which we do not hesitate to say, without any particular reference to the annexed articles, will gain a reputation for its author, and be productive of essential good to the Church:—

Mission.—An ecclesiastical station or district, in which one or more clergymen are placed, to introduce and promulgate the religion of Christ. In a secondary sense, the term is applied to the body of clergy thus employed at any missionary station.

In the American Church missions are considered as either *foreign* or *domestic*; the former being the designation of those *without*, and the latter of those *within*, the United States. It is evident that these terms, however useful, are rather of a civil than an ecclesiastical character, and therefore, are only used by the Church in reference to the local position of her missions. Without dilating further on these, we shall direct the reader to a real and important distinction, which, in the nature of things, must, at the present day, form the basis of missionary effort. The field being "the world," missions, if established at all, will be directed towards bodies of people *who profess Christianity*, or toward those *who do not*. Missions to Christian nations are one thing; missions to the heathen, to "Jews, Turks, and Infidels," are quite another, inasmuch as, though the object may be the same in both cases, yet the mode of proceeding, (on Church principles,) should be widely different. To the apostles, the whole field was thrown open, and they entered it with the resolute determination of carrying the name of their Master to its remotest verge, and to overthrow, if possible, every refuge of heathenism in the wide world. To them, the entire ground was free, and made over to their jurisdiction by Him, whose is "the earth and the fulness thereof." With the exception of the Jews, all men were given up to idolatry; polytheism had reared its myriad temples; its altars decked the groves, and the ripest intellects were enslaved by the reigning superstitions. Here was fair and ample ground for the missionary operations of the first heralds of the Gospel. And similar in kind are the duties of the Church Catholic of the present age, in relation to those sections of the field not yet reclaimed from idolatry. The heathen are a portion of Christ's inheritance, and their conversion to him is not to be accomplished by the intervention of miracle, (as long experience has proved,) but mainly through the instrumentality of the Church, into which they will be gathered. That Church, it is reasonable to suppose, will, in its various and widely-scattered branches, regard with faithfulness proportioned to its light, the obligations resting upon it to evangelize and purge the dark places of the earth. Every such branch of the Church is under bonds to effect this object in the territory contiguous to it; and as the Church, by the Providence of God, has long ago had its standard reared in almost every nation of the globe, there is room for strong hope, that ere long a mighty and united effort will be made by every portion of that divine society, to redeem from infidelity and heathenism, the "souls benighted" in their respective vicinities. This would seem to be the natural and primitive mode of proceeding, and it sets in a strong light the obligations of the American Church to the native tribes treading her own soil, and that of her adjacent territories. Her position gives to these an imperative and righteous claim on her sympathies and services. Many of them are within her own dioceses; and on sound catholic principles, it is as much her duty to occupy the ground, as it would be an intrusion on her rights for any other branch of the Church to interfere.

In the conducting of missions in countries where the Church is already established, and where the laborers sent forth must necessarily

* William Pinkney, while residing in London, as the American Minister, "employed his leisure hours in endeavoring to supply what he now found to be the defect of his early education, by completing his knowledge of English and *classical* literature. He devoted particular attention to *Latin Prosody*, and English Elocution, &c." *Wheaton's life of Pinkney, Am. Biog.*, vol. vi.

* A relic of this practice is still found in the custom of reading the ante-communion service on every Lord's day at the altar.

† This practice has fallen into disuse, but the rubric still makes it obligatory by directing that the priest shall transfer the bread and wine from the prothesis to the altar: "And the priest shall then place upon the table so much bread and wine as he shall think sufficient."

‡ See the treatise of the celebrated Joseph Mede on the Christian Sacrifice.

take their position under an existing ecclesiastical jurisdiction, there are difficulties of a peculiar and delicate nature always to be encountered. The first point to be ascertained is, whether we are in communion with that Church in which we propose to establish a mission. If so, we declare *ipso facto* that such a Church is not under the ban of heresy or schism; and therefore, none but friendly and courteous relations are to be maintained with it. A full, frank, and undisguised statement of our purposes is then due to the ecclesiastical authorities of that Church; and on their approval of those purposes, and their official consent to our carrying them into effect, the mission may proceed, without involving a breach of those ancient canons to which we have always professed to pay respect.

But if we are *not* in communion with that Church, a wider latitude may be granted. In the primitive Church, when a diocese was infected with heresy, it was allowed that orthodox bishops from the dioceses around might enter and perform their episcopal functions, without regarding the ordinary restrictions of the canons. This was a necessary precaution for the preservation of the faith, and the rule holds good in our own day. A foreign Church may possess the apostolic ministry; but if it has sunk into heresy, then there would seem to be no canonical obstacle in the way of our establishment of a mission within its bounds. But the proof of such heresy should be ample and decisive, warranted by the original standards of such a Church, and by the concurrent testimonies of our own and other ecclesiastical bodies. Till this is positively ascertained, a breach of order must be the consequence of our invasion of a foreign diocese, without special permission from the bishops holding jurisdiction in it. That the American Church is alive to the importance of these fundamental principles of missions, every Episcopalian will rejoice to find, by recurring to the investigations and reports of the last two General Conventions.

Music.—Music, whether considered as a science or an art, has always had an important connection with the liturgical services of the Church, and, in all religious bodies, forms a considerable part of public worship.

The great and only object of adoration is God. The motive of our praise lies in his goodness to us, as our benevolent Creator, Preserver and Friend,—more especially in his unbounded love, as exhibited in our redemption, and in our prospects of immortal blessedness, through the sufferings and death of Jesus Christ.

It is a beautiful thought, that while God requires our praise, he does not overlook our own gratification. He has laid its chief exercise in the most delightful and rapturous of all sciences. There was evidently nothing to bind the Almighty to this selection. He might have chosen other modes of thanksgiving, in preference to this; but, from the earliest ages, he has appropriated and hallowed music, as the acceptable channel of praise. And as the pleasure derived from this is to be referred to a certain degree of perfection in the ear, he has, in like manner, made this so far universal, that even the rudest barbarians gather delight from its possession. Thus it is kindly ordained, that in the utterance of God's praise, we shall have a still further enjoyment in the loveliness of the outward exercise.

The character of the music employed in the worship of God, may be estimated from the dignified nature of the duty. It should, therefore, be as *excellent* and superior as circumstances will admit. This follows from the obvious rule, that all our offerings to God should be in the best of their kind. Reason alone will sanction the rule; and wherever revelation touches upon this point, it lends its sanction and corroboration. The sacrifices under the Jewish law were of animals without spot or blemish. The gifts were to be of the first fruits. The temple was of the most costly grandeur. Every thing devoted to God was to be free from imperfection; and we have no intimation that the essence of the principle has ever suffered a change. It is not to be imagined that the thought will be entertained, that the Almighty can be too worthily served. The Christians of former ages erected magnificent and highly decorated edifices for His worship, and spared neither taste, science nor expense in their adornment; for it is a notion of modern times alone, that every thing connected with the service of God should be of the plainest and simplest grade. The same rule then will apply to the praises of the sanctuary. But alas! when we turn to the fact, instead of the swelling anthem, and the pealing chorus, the thanksgivings of our churches are too often given in strains whose meagerness would make an angel weep. Time was, when the most gorgeous and sublime music in the world was employed in exalting the Redeemer's name. The impassioned language of the Te Deum, and the heavenly enthusiasm of the Psalter received a new and impressive grandeur from the dress in which they were arrayed. But now the world has stolen from the Church her rightful property, and we can no longer look to the sanctuary for the highest models of musical science. The very name of Church music has become a byword, and a synonyme for dulness and monotony. Who will not say that God's service should tell of better things, and that we are not bound to magnify his name in nobler songs?

But the music of the Church should also be *practicable.* Our Maker never expects that which we are incapable of rendering; but he does demand the exercise of our actual ability. It is not required that every private Christian shall prove himself a deeply read theologian; neither does God, in every case, look for displays of refined musical taste. But all men have powers which they suffer to remain latent. These must be brought into action. The man who hid his Lord's talent in the earth, was justly condemned for his negligence. However little was that committed to him, it was his duty to turn it to account, and to study its improvement for his Master's glory. Now, while the sounds and praises of the Church should be adapted to the various capacities of those who are to offer them, this will not rob them of their excellence; for many of the most sublime anthems are of remarkable simplicity, while, on the other hand, difficulties abound in compositions of inferior value. He whose heart is touched with the love of Christ will not shrink from labor and exertion, that he may the better extol his Saviour's name, but will rather endeavor to perfect himself in the outward expression of that love and gratitude which reigns in his heart. Practice is necessary to qualify for this exercise, and we would not suppose that any intelligent Christian will neglect it. He may, at the first, over-estimate the difficulty of joining audibly in the praises of the Church, and may also underrate his own powers; yet patience and attention will soon overcome all ordinary obstacles, and enable him to mingle his triumphs with the congregation around him. The plea that the music heard in our churches is too elaborate and scientific for the use of ordinary worshippers, is not so valid as is commonly supposed. The great mistake lies in the people not knowing what they really can accomplish, if they make the trial. They are too diffident of their own abilities. To join in the work of praise, it is not required that every one shall be equally gifted or trained, with those who compose our choirs. It is only binding on us to do the best we can,—to lift up our voices according to the ability which God has given, and then the duty and the obligation are acceptably met. We are aware of nothing that can justify absolute silence amidst the praises of God's temple, but the fact of physical inability. If the Creator has denied to any one that ordinary perfection of voice and ear, by which almost the whole race of men are able to utter and distinguish sounds, then, but not till then, may a justifiable excuse be rendered. But before advancing such a plea, let a fair and repeated trial be made, that there be not ascribed to defective organization, that which should rather be charged to defective gratitude and positive negligence. Few persons are absolutely unable to sing. The same man who denies God his due in the Church, can enliven his laboring hours with songs of vastly more difficult execution. The parlor and the drawing-room can ring with melody, and yet the simple strains of the psalm will be pronounced unattainable. The plea of impracticability is therefore groundless in the majority of cases, and needs no other answer than the effort of a willing mind,—an answer which we would to God it might universally receive.

General Convention.—We are happy to learn that the Rev. Dr. Upfold is preparing for the press a uniform edition of the several pastoral letters of the House of Bishops up to the present time, with an abstract of the proceedings of each General Convention, embracing the important transactions of every session. The value of such a book for condensed information and convenient reference is manifest, and as it is to be published by subscription, ought to secure for the publisher a large subscription list.

The Christian's Offering and Churchman's Manual, lately announced, is published. It contains, among other excellent articles, the obituary notice of Jacob Lorillard, Esq., which appeared in the Churchman. We hope this annual will find a ready sale, and should say more in its favor but for a notice of it from another pen which will appear in our next.

Clerical Changes.—We understand that the Rev. Amos B. Beach has resigned the Parish of Christ Church, Walton, Delaware county, and accepted a unanimous call of the vestry of Zion Church, Lousville, Butternutts, Otsego county, to become the minister of that parish.

The Rev. John W. Hoffman has accepted an invitation to the rectorship of the Parish of William and Mary, Charles county, Maryland.

Swords' Pocket Almanac for 1839 is published. It contains a complete collection of the canons, including those of the last General Convention. In this we think the publishers have shown good judgment, and rendered the almanac of this year particularly valuable.

Missions.—A correspondent justly presuming that a judicious effort in behalf of any of the benevolent objects of our Church will be hailed with pleasure by our readers, has sent us for insertion the following copy of a letter from the Rector of Grace Church, Philadelphia, to the Secretaries of the Missionary Society :—

"*Philadelphia, Dec.* 21, 1838.

"*Rev. and dear Brethren,*—At the anniversary of the Parochial Societies of Grace Church for the Promotion of Religion, held a few evenings ago, we made a direct effort in behalf of one of the objects contemplated in our Association, viz. the Missionary Department. A delightful spirit of Christian feeling pervaded the meeting, and the result proves that it was of a decidedly practical character. The following resolution was submitted :

"*Resolved,* That in view of the pressing calls for aid upon the Committees of the Domestic and Foreign Missionary Societies of the Protestant Episcopal Church of the U. S. A. the Male Society of Grace Church for the Promotion of Christianity, hereby pledges itself to contribute to said Society the sum of $5,000 during the year 1839, provided 50 subscriptions are obtained of $100 each, payable in four quarterly instalments within the same period.

"I am happy to inform you that the subscription list is filled up, and therefore write these lines as a pledge to the two Committees, from our Society, for the above-named sum; and most earnestly do I pray that their hands and hearts may be abundantly encouraged and held up, while prosecuting the great work in which they are engaged. Would that our congregations were fully alive to the solemn responsibilities resting upon them!

"We have also voted $700 to be divided equally (as above) between the two Committees. This latter sum will be paid in the course of two or three weeks.

"I remain, Rev. and dear Brethren, &c.

"William Suddards.

"To the Secretaries and General Agents of the Domestic and Foreign Committees, New York."

To Correspondents.—"J. C." in our next.

For the Churchman.

THE CLOSING YEAR.

Another year has flown,
With all its good or ill, its hopes or fears,
Days bright with joy, or wet with burning tears:
All—all are gone.
Gone like the sunlight's momentary gleam
Over the rippling stream.

What hast thou witnessed here,
In thy brief round upon the course of time?
Soon on mine ear will thy last moment's chime,
Departing year,
Then tell me, what hath happ'd to mortal man
During thy little span?

Thou hast seen human grief,
Like a dark troubled tide, still rushing on:
And bleeding hearts, o'er some beloved one gone,
Bent like the wind-toss'd leaf.
Long cherish'd friends have parted mid their tears,
For sad and lengthen'd years.

The widow's moan hath broke
The solemn stillness of thy midnight hours;
And orphan heads, like fair and fragile flowers,
Bow'd at the tempest's stroke.
Childhood's gay laughter hath been hush'd, to see
Earth's deep despondency.

But joy too hath been thine,
Thou hast been witness to the nuptial vow:
When flowers around some fair girl's pallid brow
Young sisters twine;
When harp-strings wake, and music rich and clear,
Falls on the charmed ear.

And to some lonely hearth,
The long-lost wanderer thou hast brought again:
Some mother's heart, that long hath throbb'd in vain,
For her sole light on earth;
Hath clasp'd her child, and deemed all sorrow o'er,
Nor asked *one* blessing more.

And o'er *my* path, old year,
How hast thou glided in thy rapid flight!
To memory's eye, all smilingly and bright,
Thy parted hours appear
Brilliant, but fleeting, bright, but oh, how brief,
Fading like autumn's leaf.

The hand of care hath lain
Lightly upon me, and my pulses thrill
With the heart's deep unruffled gladness still,
Forgetting aught of pain.
Tho' much I marvel, that from sorrow free,
Thus long my lot shall be.

How richly, truly bless'd,
Sweet household voices yet salute mine ear,
Familiar faces still are beaming near,
With smiles of pleasure dress'd,
And a fair child is sporting at my knee,
In blooming infancy.

Then, Father, grant me still,
Should sorrow wing the flight of future days,
To bow with heart of love and lip of praise,
Submissive to thy will.
Blessing the Hand, with gratitude sincere,
That rule's each passing year.

New York Dec. 22, 1838. M. N. M.

ANNIVERSARY CELEBRATION OF THE EDUCATION AND MISSIONARY SOCIETY.

Held at the Church of Ascension, on Thursday evening, October 4.

The chair was taken by the Right Rev. Bishop Onderdonk, D. D., president of the Society, at 7 o'clock, who opened the meeting with prayer.

The Annual report was read by the Rev. Samuel Seabury, D. D., rector of the Church of the Annunciation.

The treasurer's report was read by Benjamin M. Brown, Esq., the treasurer.

The following resolutions offered by the Rt. Rev. Bishop Ives, of the Diocese of North Carolina, prefaced by an appropriate address, were unanimously adopted by the society.

Resolved, That the condition of the Education and Missionary Society, and the result of its labors the past year, afford encouragement to increased exertion in the cause to which it is devoted.

Resolved, That in the division of the diocese we recognise a proof of the prosperity of the Church, and a new call for our prayers and efforts in behalf of this society.

Resolved, That the report just read be accepted and referred to the Board of Managers, to be printed and distributed at their discretion.

After which, according to previous notice,

A collection was made for the Missionary Fund of the Society, amounting to $148 66.

The 105th hymn was then sung by the choir and congregation, when after offices of devotion, the meeting was dismissed with the blessing of the bishop. Wm. H. Bell, Sec'y.

SEVENTH ANNUAL REPORT.

The Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York, aims under the divine blessing, to promote the glory of God and the edifying of his Church, through the instrumentality of a godly and well-learned ministry of Christ's appointment; and it seeks to accomplish this object by contributing to the support of young men who are preparing for the holy office, and of ministers who are discharging its sacred duties as missionaries in the State of New York. In view of this twofold division of the object of the society, the Board of Managers, in this their seventh annual report, offer to their constituents and to the Church a brief statement touching the trust confided to them, and the manner in which they have discharged it during the past year.

In the Education department the Board have retained 43 beneficiaries, all of whom are aided by the society in their preparation for holy orders, and 21 of whom are prosecuting their studies in the General Theological Seminary. The Board of Managers regret to state, that in this department the expenditures have exceeded the receipts by $1400 during the past year, and they trust that the simple mention of this fact will lead to, increased contribution to the Education Fund of the society. When it is remembered that in consequence of the growth of the Church in our country, and the increasing demand for a well educated ministry, the application to the society for assistance are becoming every year more numerous, the Board cannot doubt that the deficiency will be promptly supplied by the liberality of the Church, and that larger funds than ever will be placed at their disposal. The Board wish to enlarge and not to contract the sphere of their operations: they feel that they must do so, to keep pace with the growing demands of our country and of the age. Were it practicable, they would be pleased to furnish their beneficiaries, when they enter on their ministry, and to furnish the missionaries of the diocese, when they enter on their distant and isolated stations, an outfit of theological books,—for owing to the peculiar position of our Church, those books which, next to the inspired volume and its sacred companion, the clergy of our Church find most useful are at the same time the most costly. But if this be deemed impracticable, the board may at least rely on the munificence of the Church to enable them to continue their disbursements as heretofore, and as occasion requires, to add to the number of their beneficiaries; and they would therefore entreat their brethren to enlarge their donations to the Education Fund of the society.

In the missionary department, the Board of Managers report, that the number of stations at the commencement of the present year was sixty-five, and the number of clergymen receiving the missionary stipend sixty-one. Since that time the society has added four new stations to the former number, and in consequence of peculiar reasons, resumed two old stations. Another and separate station has been formed in Queens county, to comprise the colored population of Jamaica, Flushing and Newtown; among whom the Rev. Isaiah G. De Grasse is now laboring, as a stipendiary of your society, with the promise of beneficial results. Hence it appears, that the number of missionaries to whom the society dispenses its sparing bounty, is sixty-two, and the number of stations which it stands pledged to sustain is at present seventy.

The Board of Managers are thankful for the means which have been thus far placed at their disposal,—thankful for the ability wherewith God hath enabled them to refresh many desert places with the waters of that "fountain which hath been opened for sin and uncleanness." In the mercies of the past, they acknowledge a sure pledge for the future; nor will they doubt that that Holy Spirit, who hath hitherto blessed their noiseless labors, will graciously continue to open the hearts of his faithful people, and incline them more than ever to promote so excellent a charity. But while owning their gratitude to the Head of the Church, may they not turn to their brethren and seek to provoke them to greater and better deeds? They fear, indeed, that the importance of their society has never yet been duly estimated by the Church. Its funds ought to be doubled or quadrupled, to enable the Board to give even their present number of missionaries a comfortable support, and by so doing put them on such a footing as would best promote the prosperity of the Church. For if the missionary has a competent support, he is relieved from many cares and embarrassments which would otherwise impede his ministry; and if he derives this support exclusively from the Society, he needs not bind himself to a parochial charge, but is free to devote his labors equally to the whole district to which he is assigned. Were any of your missionaries placed on this footing, the Board would be enabled to put one or more of them under the exclusive direction of their bishop, who has constant knowledge of some places in the diocese which need and which would be greatly benefited by the temporary visits or sojourn of a missionary, but who has now no corps of this kind whose services he can command. Moreover, to render your missionaries thus independent, would tend to elevate their character as a class, and to bring into the service of your society a greater number of those gifted minds whom God raises up to leave the impress of their characters on entire communities. Among an inquiring, an intelligent people,—a people too whose minds are in a measure pre-occupied with error, in its more subtle and dangerous forms,—and it is among such a people that your missionaries are sent:—the Church must either be ably represented or she will be deeply injured; she must obtain conquests or incur contempt; and her ministers therefore ought to be men of uncompromising piety, ripe learning and vigorous minds. Our missionaries, in truth, should be our ablest ministers; for the positions which they occupy are those which might bring into most profitable exercise the highest talents.

To place then our present number of missionaries on a suitable footing, our means should be largely augmented. But to enable the society to enlarge its operations to an extent commensurate with the wants of our state, its funds should be increased ten or twenty fold. By the census of 1835, it appears that there are upwards of two millions of inhabitants in our state, while the number of missionaries that we now employ is 62. There are fifteen counties in our state which contain no Episcopal missionary; and there are four counties, one of which has a population of nearly sixty thousand, and all of which contain rising a hundred thousand souls, in which our Church is wholly unknown. And what is worthy of notice, is, that in all those districts where our first missionaries broke ground, 30 or 50 years ago, the Church is now flourishing. In the county of Westchester, for instance, the sphere of a missionary from the venerable Society, we have now sixteen churches. In Onondaga, where thirty six years since labored the Rev. Mr. Phelps, one of our own missionaries, we have eleven at the same time the field of the Rev. Mr. Nash, another of our own missionaries, our churches are numerous and flourishing. While Utica, and the adjoining country, where the seed was sown 30 years since by the present bishop of Illinois, is now one of the strongest points of our diocese. Do not these facts loudly proclaim to us the benefit that would result to the Church from enlarging the missionary operations of our diocese? Do we not find in them the greatest encouragement for sending the ministry of the Church into those districts where she is not yet represented? And, in the omission to do so, are we not every day losing golden opportunities, for the neglect of which we must account to God?

The Board, in view of another consideration, would repeat their conviction, that the importance of the society, whose concerns has been entrusted to them, has never been, and is not yet, duly appreciated by the Church. Let any man look at the position of the state of New York, and consider the immense amount of moral and political influence which she now has, and the still greater which she is yet destined to wield. Let him consider the state of her literature, her laws, language and institutions; the rapid increase of her population, her unexampled resources, the mental activity of her children, the new forms and wonderful achievements of her enterprising spirit. All these features of our age and state, these trophies of knowledge, these means and tokens of unparaleled prosperity, are vehicles of moral influence. They form a concentration of moral power, a moral artillery, which must be plied with tremendous effect, either for good or evil. Withdraw from them the influences of the Christian Church, and leave them to be directed by the unaided reason of man, and they become a means to propagate vice and entail misery on generation after generation. Enlist them in the service of the Church, infuse the spirit of Jesus Christ into the laws, literature and mental activities of this empire state, and you move a chain of holy and happy influences, the extent and duration of which it is impossible to estimate.

In these considerations the Board trust that their brethren will find new inducements to sustain, by their prayers and donations, a Society which aims to bless the world with the labors of those faithful stewards of the mysteries of Christ, who prepare and make ready his coming, by turning the hearts of the disobedient to the wisdom of the just.

SUMMARY.

Consecration of the Bishop Elect of Arkansas. The Episcopalians of Cincinnati have recently been favored with religious services of no ordinary interest. One of their beautiful churches witnessed on Lord's day, December 9, the presence of four bishops, assembled for the sacred purpose of carrying into effect the will of the assembled Church, in consummating the appointment of the Rev. Leonidas Polk, D. D., of Tennessee, Missionary Bishop of Arkansas. The senior of the assembled bishops was Bishop Meade of Virginia. He was assisted by Bishop Smith of Kentucky, Bishop M'Ilvaine of Ohio, and Bishop Otey of Tennessee. The services commenced in Christ Church, a chaste, and very spacious Gothic church, a little past ten o'clock. Besides the bishops, including the city ministers, there were thirteen of the clergy present, two of whom, the Rev. Mr. Jackson and the Rev. Mr. Cowgill, were from Kentucky, the rest almost wholly from Ohio. Soon the church was full to the overflowing, so that the aisles were crowded, as well by those provided there with seats, as by hundreds who continued standing the long three hours of the services before the communion offices commenced. Morning prayer was read by the Rev. William Jackson, of Louisville, assisted in the lessons by the Rev. Mr. Peat of Chilicothe. The ante-communion service was commenced by the senior bishop, Bishop M'Ilvaine reading the epistle, and Bishop Smith the gospel. The sermon was preached by the Bishop of Ohio, from the last of the three gospels, provided for the office of consecration. Its interest was so well sustained that its length of more than an hour and a half, seemed not to be perceived even by the hundreds who listened to it standing. The candidate was presented by Bishops M'Ilvaine and Otey, the Bishop of Ohio reading the sentence. In the absence of any presbyter from his future diocese, or from Tennessee, he was assisted in robing by the Rev. Mr. Allen of Dayton, and the Rev. Mr. Davis of Hamilton. After the laying on of hands, the holy communion was administered by the bishops, first to the clergy, and then to a very large number of devout laymen.

This is the first consecration of a Protestant bishop west of the Alleghanies, and thus ample provision is at length made for placing the whole of our vast country, including Texas also, under Episcopal supervision.

There is a bishop of the Church, who, the very year he officiated as the first Protestant Bishop on the Western bank of the Mississippi, was providently brought in contact with one of the two first deacons, ordained in our branch of the Church on this side the Atlantic. His life, not yet long, can measure the span from the first service for ordaining deacons in America—to the first services of a bishop west of the Mississippi,—and now to the first consecration of a bishop, west of the mountains. Our country! what are its destinies? Time! what may be its disclosures, with regard to our favored branch of the Apostolic Church. And the responsibilities of our bishops and other clergy, what can measure them?—*Christian Witness.*

From the British Magazine.

Van Dieman's Land.—Religious Census of the Free Inhabitants of the Colony.—The following government notice, dated March 15th, has been published :—"The lieutenant governor having had reason to understand that the religious census, published in October last, was not considered so correctly taken as was desirable, his Excellency directs the publication of the following numerical return of the free inhabitants of the colony." Church of England, 16,094; Church of Scotland, 2551; Church of Rome, 2288; Wesleyans, 1289; Baptists, 175; Independents, 635; Quakers, 80; Jews, 132. Total, 23,244.

DIOCESAN RECORD.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn.

Sunday after Christmas, December 30, Trinity Church.

First Sunday after the Epiphany, January 13, St. Paul's Chapel.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Mathias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.* [illegible] Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

Episcopal Acts by the Bishop of this Diocese.—City of New York. Fourth Sunday in Advent, December 23, in St. Thomas' Church, admitted Benjamin M. Yarrington to Deacons' Orders. Morning prayer was read, and the candidate presented by the Francis L. Hawks, D. D., the rector of the church, and the sermon preached by the bishop.

OBITUARY.

Died, in this village, on the 8th inst. Mrs. Joanna Ritter, wife of Abraham A. Prall, of this village, and daughter of the late Cornelius Harsen, Esq. of the city of New York, in the 33d year of her age.

The death of this interesting lady has spread a gloom throughout all classes of the community never before witnessed in our village, and the whole population are emphatically mourners; for although Mrs. P. had been but a few years among us, her amiable qualities had endeared her to all, and long will her memory be cherished with the fondest recollections, and her premature and untimely death, be mourned with the most unfeigned and heartfelt sorrow.

Born to affluence, and educated in a manner which eminently qualified her to move in the higher walks of life, still her unassuming manners and general urbanity of character, made her the agreeable companion of the poor and the cherished friend of those in affliction and distress.

"For while she mingled with the great,
She ne'er forgot the small;"

and her grave will often be bedewed with the tears of the sons and daughters of penury and wretchedness, to whose wants she has so liberally contributed, and whose condition she has so often ameliorated.

Hers was a mind of an exalted order—a virtue as unsullied as the "undriven snow," and a benevolence that knew no bounds. In the relative situation of wife, mother, daughter and sister, she was all kindness and affection—as a neighbor and friend affable and sincere, and as a member of society, one of its brightest ornaments.

The suddenness of her death—the quick transition from perfect health to the silent confines of the tomb, adds poignancy to every heart, and yields an additional pang to those who are left to mourn her loss: but yesterday the full-blown flower, in all its beauty and resplendence—to-day its leaves withered and scattered to the winds; but yesterday imparting happiness to all—to-day settling gloom and despondency upon every brow, but yesterday the body elastic with health and vigor, and the soul all animation and joy—to-day the body consigned to the "narrow house," and "the spirit returned to God who gave it."

In her exit, her partner must mourn the departure of the vine that was entwined around the fibres of his heart—that bound up all his affections, and proved a solace and consolation in every emergency; and the seven opening blossoms she has left behind her are now deprived of the parent foliage that shielded them from the blighting snares and temptations of the world, and ever preserved an atmosphere of purity and innocence around them.

Her funeral sermon was pronounced by the Rev. Mr. M'Carty, on the 11th inst.—her remains were followed to the silent cemetery of the dead, by a large concourse of citizens, and every demonstration of esteem and respect manifested towards departed worth.

Oswego County Whig.

MARRIED,

At Boston, on the 19th instant, in Trinity Church, by the Rev. J. L. Watson, the Rev. Henry Burroughs, of Camden, N. J., formerly of Boston, to Miss Sarah Tilden of Boston.

CALENDAR.

DECEMBER.

30. 1st Sunday after Christmas.

JANUARY.—1839.

1. Circumcision.
6. Epiphany.
13. 1st Sunday after Epiphany.
20. 2d Sunday after Epiphany.

NOTICES.

Education—Public attention being called at this time to the importance of improving our Common Schools, the Rev Mr Peers, who has devoted much of his time and talent to this subject, has been engaged to preach at St. John's Church, on Sunday morning next, on Common School Education, as connected with the public welfare. When it is considered how intimately connected is religion with sound instruction, we are glad the pulpit is ready to aid and impel forward public sentiment. A collection will be taken up after the discourse for the support of the Parochial Sunday School.—*Brooklyn Advocate.*

The fifteenth anniversary of the Young Men's New York Bible Society will be held in the Broadway Tabernacle, on Thursday evening, January 3, at 7 o'clock. The meeting will be addressed by the Hon. Marshall S Bidwell, the Rev. Kingston Goddard, of the Episcopal Church, Brooklyn, and Samuel A. Foot, Esq.

Christ Church, Anthony street.—This church will be regularly opened for Sunday evening service during the winter. Service to commence at seven o'clock. 5t

Eighth Avenue Sunday School, situated in Thirty sixth street, between Eighth and Ninth Avenue.—It is with deep regret that the Standing Committee of the Eighth Avenue Episcopal Sunday school find themselves necessarily compelled once more to call on their charitable brethren of the Church for aid. The debt contracted for the erection and fitting up of their neat little edifice is now reduced to about $250, for which the committee are personally holden, and which is payable on demand. They sincerely hope and trust their Episcopal friends will assist them to cancel this small debt. The building and furniture is insured. The school is now in a flourishing situation, nearly 100 poor children are enjoying the benefit of religious instruction under charge of competent and pious teachers.

The smallest sums will be gratefully received.

John Smith,
Reuben Spencer,
Alonzo R. Cushman, } Standing Committee.
T. Hardcastle,
John Snowden,

New York December 22, 1838.

Donations may be left with the Protestant Episcopal Press, 142 Fulton street; Protestant Episcopal Sunday School Union, 28 Ann street; Swords, Stanford & Co, 152 Broadway, or with Alonzo R. Cushman, Secretary, 188 Pearl street, or Ninth Avenue, between Twentieth and Twenty-first streets. 4t

ACKNOWLEDGMENTS.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of $10, for the poor, through the hands of the missionary, per Sherman & Trevett.

Alexander Fraser, 174 East Broadway.

December 26, 1838.

P. S. Any donations of money or clothing for the benefit of the poor, will be thankfully received by Sherman & Trevett, 142 Fulton street, by the agent, 28 Ann street, or at the residence of the missionary, 174 East Broadway.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt by Swords, Stanford & Co, of $2, for the children of the infant school, from a lady or St Mark's church, from T Otis, Esq, for the infant school $10; from John H Swift, Esq, for the poor, $5; from the same for the Sunday school $2 50; from W M $10 for the poor, by Sherman & Trevett.

December 26, 1838. Lot Jones, 192 Allen st

N. B. Donations for the poor will be thankfully received by Swords, Stanford & Co, 152 Broadway; Sherman & Trevett, at the Protestant Episcopal Press, 142 Fulton street; at the Depository 28 Ann street; or the residence of the missionary, 192 Allen street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the above institution gratefully acknowledges the receipt of the following sums.

From St Peter's church, Philadelphia, by the Rev W H Delancey D D, for the redemption of pledges, $100; from the Rev R W Goldsborough, $3; from "an Episcopalian," $10. Total receipts, $113.

John W. Mitchell
Treas. of Gen. Prot. Epis. S. S. Union.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary acknowledges the following receipts, viz.

From W M, of the city of New York, a christmas offering, $29; from R B Van Kleeck, a collection in St Paul's church, Troy, state of New York, $155.

December 26, 1838. Wm. H. Harison, Treasurer.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $5 from an unknown lady; $5 from John H Swift, Esq; $10 from Thomas Otis, Esq; $2 50 from John H Swift, Esq, for the daily infant school; and $10 from W M [illegible] the poor.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to December 27, from the following persons, viz.

C Cleveland; James B Dow, 2; Rev John W Brown, 3; A Hanford; Rev John A Spooner; James B Dow; Rev E M Forbes; Edward Milligan; Marsh, Capen & Lyon, 3; Joseph Whetham; G & J Robinson, Liverpool; Willard Badger; Rev D H Short; Carey & Hart; Hooker & Claxton; J S Gold; Otis, Broaders & Co; Haswell, Barrington & Haswell; Postmaster, Crawfordsville, Indiana; Postmaster, Wye Mills, Md; Rev E E Ford; Rev J W Hoffman; Miss M Stewart; J W Tompkins, remit; Rev R W Goldsboro, remit; Postmaster, Sing Sing; Postmaster, Middle Granville, N Y; Rev S C Kerr; Postmaster, Montrose; Postmaster, Danville, Kentucky; Charles Stimpson, jun.

UNION DEPOSITORY.

28 Ann-street.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending December 27, from the following persons, viz.

Rev W H Delancey, D D, Philadelphia; Mr W W Bronson, Theological Seminary; Rev S Nash, East Greenwich, R I; Rev A Sanford, Granville, Ohio; Postmaster, Utica, Ohio; [illegible] Van Rensselaer Esq, Albany, with remit; J Barstow Esq, Providence, R I; H D Brown Esq, Wheeling, Va, with remit; J Latimer Esq, Philadelphia; Rev E Wheeler, Ridgefield, Conn.

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A. Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W. Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by Sherman & Trevett.

December 29. tf

THE ETON LATIN GRAMMAR.—In the press, and will be published by Sherman & Trevett, 142 Fulton street, on or about the 1st of January next, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Mullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

PRIVATE TUITION.—The subscriber now confines his teaching exclusively to families, and having two hours at present unoccupied, will attend to any who may wish instruction in the usual branches of education preparatory to entering college. James J. Acheson, A. M.

A note addressed to No. 3 Charlton street, will meet with attention, or Mr. A. may be seen in the evening from 7 to 9 o'clock. 4t*

ANNUALS! ANNUALS!!

SHERMAN & TREVETT, publish the CHRISTIAN KEEPSAKE AND MISSIONARY ANNUAL, for 1839, illustrated with *ten splendid engravings*, and elegantly bound in Turkey Morocco: Edited by Rev John W Brown, and containing contributions from most of our distinguished writers. Among the contributors are Rt. Rev. Bishop Doane; Alonzo Potter, D. D.; Rev. John S. Stone; Rev A. D. W. Howe; Rt. Rev. Bishop Ives; Rev John McVickar, D. D.; Rev. Dr. Henshaw; Rev J H Clinch; Rev. John W. Brown; Hon. Theodore Frelinghuysen, &c., &c., &c.

Also, constantly on hand at the Depository, 142 Fulton st.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The Gift,	The Violet,
The Youth's Keepsake,	The Child's Gem,
Flora's Interpreter,	The Imperial,
Ladies' Wreath,	Year Book,
Parley's Every Day Book,	Parley's Christmas Gift.

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No 168 Henry street, first door below Clinton street, will be reopened on Monday, September 3.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. April 17, 6m

ORGANS.—George Jardine, Organ Builder, (from Messrs Flight & Robson, Organ Builders, London,) 459 Broadway, corner Grand street, New York, has the pleasure to announce that the first premium of the American Institute *the Gold Medal*, was awarded to him at the late fair, for a Church Organ, accompanied also with the highest flattering testimonials of approbation from the judges appointed as to its being of the most splendid tone, and finished workmanship ever produced in New York. *The Gold Medal* was also awarded for a self-playing Church Organ, for the promotion of good psalmody in Country Churches, where Organists cannot be obtained exhibited at this, and the previous Fair. He continues to manufacture all kinds of Church, Parlor, and self-playing Church Organs, of equal quality. Organs repaired and tuned. Superior Metal and Wood pipes, and every article connected with the Organ at equitable prices. aug18 1pmfor 5m.

POETRY.

From the British Magazine.

"VIA PACIS."

"Fac ut ardeat cor meum
In amando Christum Deum.
Ut sibi complaceam."

O! I am sick and weary of my life,
With ceaseless din of controversy's tongue—
Pride, passion, envy, prejudice, faction, strife,
Ever contending, ever in the wrong.
O for the swift wings of a dove, to flee
To some far solitude's tranquillity.

There are, the way of peace who have not known,
Who love the tempest and the stormy wind;
Far sooner would I muse and pray alone,
And strive thy love, O Prince of Peace to find;
Then I the still small voice of truth should hear,
That wakes with gentle strain th' obedient ear.

Touch thou my laggard heart with holy fire,
O Saviour dear, with love of thee to burn;
So shall my words please thee, and my desire
Acceptance find with thee, that I may learn
Thy secret paths, where tangled mazes cease—
The ways of pleasantness, the paths of peace.

SONNET ON PETRA.*

Petra hath fallen! Vanish'd is her power;
And in the summit of her airy crest,
The boding owl skulks hooting to its nest.
The sculptured shrine, the imperishable tower,
The carved monument, the rocky bower,
Where beauty, sheltered from the sun, sought rest,
Proud in their glory, but by Heaven unblest,
Have crouched before the dark prophetic hour.
Her gardens once the high-born maidens' pleasure,
Her merchants' homes high piled with orient treasure,
Are veil'd by briers and nettles; in her wells
And desert palaces the scorpion dwells;
And why? She scorn'd the great Creator's red,
And learnt that man is man, and God is God.

British Magazine.

THE TABLE OF THE LORD.

A certain wealthy clergyman, deeply affected with this observation, that the tables of great men are much better attended than that of God, fell into a method of asking his parishioners, great and small, by ten at a time, to dine with him on Sundays. They all came in their turns, neatly dressed, and with good appetites and cheerful on a general invitation; gave [illegible] at every dinner.

As soon as all had done him that favor he then invited them to the sacrament on the Sunday following; at which time, observing almost the whole congregation, as usual, quitting the church immediately after sermon, he called them back, and said, I am heartily concerned to find you prefer my company, who am but a vile mortal, like yourselves, to the company and communion of Christ; and my meat, which is only dust and ashes, to the bread of eternal life. After this can you call yourselves Christians, candidates for heaven, and lovers of God more than of earthly things? There is the table of God, and there Christ is going in a few moments to feed those who will come to him with his own precious flesh and blood. You, in the mean time, are turning your backs on him, facing about to the world, which you renounced by a solemn vow when you were baptized, and going home to feed on the flesh of beasts. Go then, as you have no appetite for this kind of food; go and mess with the swine on dung, and with the serpent on dust. Go, earth to earth, and ashes to ashes, for this is your own chosen portion, and this the lot you like best; while Christ and the true Christian unite, and spirit feeds on spirit.

How severe! but how just! Do you feel it? Oh, how then would you feel if Christ himself were to take the pulpit, and to speak to you, as surely well he might, in words to this effect?

"I often laid before you the necessity of grace in order to a good life, and of that in order to your everlasting happiness. I provided for you the means of grace at my table, and by my ministers continually and importunately invited you to come and receive those means, prepared for you at the expense of my life. But you shut your ears to their voice; you despised my entertainments; you turned your backs on me; 'you counted my blood of the covenant an unholy thing, and did despite unto the spirit of grace.' Wedded to your own ways, and fond of a wicked life, you shunned the means of reformation. Presume not therefore to call yourselves by my name. 'I know ye not.' Had ye loved me, no worldly considerations, no amusements, no pleasures, could have prevented your paying your acknowledgments for my death in the way appointed and expected by me. Had you meant to honor me you could not have so closely adhered to your sins, and kept at so great a distance from the opportunity of uniting with me. You give the reproachful name of infidels to the Jews who bought, and of traitor to Judas, who sold me, without considering the shameful traffic you drive on my name in the midst of your pretended faith and professions. Pilate, the pagan, having found no fault in me, gave me over to a cross on Mount Calvary. You, a Christian, daily crucify me afresh before the world by an obstinate perseverance in those sins which I died to atone, and which nevertheless you love so much better than me, that rather than forsake them, you forsake me, and basely refuse to commemorate that atonement. How I bore to be buffeted, spit on, and crucified by my enemies you know; but how I shall bear to be buffeted, spit on, and crucified anew by you, my professed friends and disciples, after all I have suffered for you, ought indeed to be a little better considered by you than it is. The miserable and total destruction of the Jews so soon after my crucifixion, shows I can not only 'walk humbly, and love mercy,' but 'do justly too,' and execute vengeance on sins like yours. For other men, who every where particularly at my table, discover a due sense of my love I gave my life; for you I lost it. You may go on to hug yourself in a notion that you are only ungrateful, but the time approaches apace when you shall feel you have been equally stupid, and miserably lament your having sinned as grievously against your own soul by neglecting the food of eternal life, and the necessary means of your salvation, as against my honor, in suffering my table to be spread in vain. Where is your faith, that it does not set the horrors of hell before you, from which I died to deliver you? Where is your faith, that it does not set the joys of heaven before you, to which I died to entitle you? 'Ye dead, hear the voice of the Son of God, and ye shall live.' Oh, unhappy people, lost to me and to all goodness! 'Hearing ye hear, and will not understand; seeing ye see, and will not perceive; your hearts are waxed gross, your ears are dull of hearing, your eyes are closed; lest at any time ye should see with your eyes, and hear with your ears, and understand with your heart, and should be converted, and I should heal you.'"

Dreadful expostulation! how does it thunder on the dulness of our ears! how does it pierce, and appal our hardened hearts!

Ere you, the contemner of God's table, turn your back again on him, give me, his unworthy minister, leave to ask you did the Son of God submit to be persecuted spit on, buffeted, scourged, crucified, and in all derided, to save you, a poor despicable offender, from eternal flames, and lead you to everlasting glory? Did he command you, his servant, thus purchased with his blood, to cast away your sins, no less destructive to you than reproachful to him, and to honor the remembrance of his death with a grateful attendance on his table? Did he appoint this as the grand testimony of your love and thankfulness for an act of mercy, amazing even to the host of heaven, who knew him to be the infinitely compassionate God? And will you, (I speak to your heart and conscience, "if they have ears to hear, let them now hear," if they have sense to feel, let them now or never feel,) will you basely turn your back on his feast of love? Will you not rather fly to "kiss the Son lest he be angry?" Will you cling to your sins, those only causes of all your fears and miseries, and cut yourself off from Christ, your tender friend, your compassionate Redeemer, your only, your all powerful intercessor? Can you repay such unexampled goodness with so infamous coldness? What a soul have you, if you can but so much as think of rewarding all his sufferings, and your great deliverance, with ingratitude in this instance, above all others, exceeding the sin of witchcraft? Do you not love that father who, when you could not help yourself, provided for you the necessaries and comforts of life? Do you not love that mother who washed you when an infant from the foulness incident to that age, often bathing you in her tears, laying you in her bosom, and feeding you with nourishment from her own breast? If you do, why infinitely rather love you not that Saviour, who finding you drenched in a sink of pollution washed you in his own blood? Who finding you destitute of the most necessary sort of sustenance, and starving to death, to eternal death, for want of that sustenance, took you in his arms, embraced you till he pulled you into his body, and there suckled you at his veins and arteries with the life-blood issuing from his heart? If while you are thus addressed you are preparing to quit the house and forsake the table of your Redeemer, sinful pursuits, wheresoever they are, whose are dearer to you, it seems, than the Son of God, after all you have suffered by them, and he hath suffered for you. But know this, that you leave the love of Almighty God, ungrateful as you are, and the necessary means of your own salvation, foolish as you are, behind you. Go and leave us, who I trust in God are not cursed with hearts so very stony, to meet the Lamb of our salvation with love resembling his own; to feast on the miracles of his mercy, and to put forth all the ardor of our hearts in a grateful act of devotion, inspired by our Comforter, recommended by our Redeemer, and returned into our souls by our heavenly Father in grace, mercy, and peace without end.

And now O Lord, the gracious feeder of souls, tear from us, we beseech thee, the foul rags of our sins, clothe us in the white garments of a new life, cause us to hunger and thirst for the food of that life, and therewith satiate the souls of us thy children and servants at thy blessed table.

Rev. Philip Skelton.

REGENERATION.

I propose to treat of regeneration, showing what it means, and what it contains, and what relation it bears to Christian baptism, called the laver, or fountain of it. Regeneration passively considered, is but another word for the new birth of a Christian: and that new birth, in the general, means a spiritual change wrought upon any person by the Holy Spirit, in the use of baptism; whereby he is translated from his natural state in Adam, to a spiritual state in Christ. The name, or the notion, probably, was not altogether new in our Lord's time: for the Jews had been used to admit converts from heathenism into the Jewish Church, by a baptism of their own; and they called the admission or reception of such converts by the name of regeneration, or new birth; as it was somewhat like the bringing them into a new world. Such proselytes were considered as dead to their former state of darkness, and born anew to light, liberty, and privileges, among the children of Israel, and within the Church of God. The figure was easy, natural, and affecting; and therefore our Lord was pleased, in his conference with Nicodemus, to adopt the same kind of language, applying it to the case of admitting converts both from Judaism and Paganism into Christianity; transferring and sanctifying the rite, the figure, and the name to higher and holier, but still similar purposes; such is the account given of this matter by many learned and judicious writers. It appears extremely probable, from the authorities commonly cited for it; and it is particularly favored by those words of our Lord to Nicodemus, expressing some kind of marvel at his slowness of apprehension:—"Art thou a master of Israel, and knowest not these things?" Some doubts have been raised on this head, and some very learned persons have expressed their diffidence about it; but, all things considered, there does not appear to be sufficient reason to make question of it. So much for the name and notion of regeneration, and the original of it, together with the occasion of our Lord's applying it to this case. Indeed, he improved the notion, by the addition of the Spirit: and he enlarged the use of the rite, by ordering that every one, every convert to Christianity, every candidate for heaven, should be baptized. Every one must be born of water and the Spirit:—not once born of water, and once of the Spirit, so as to make two new births, or to be regenerated again and again, but to be once new born of both; once born of the Spirit, in or by water; while the Spirit primarily or effectively, and the water secondarily or instrumentally concurs to one and the same birth, ordinarily the result of both, in virtue of the Divine appointment.

Hence it was, that the ancient doctors of the Church, in explaining this article, were wont to consider the Spirit and the water under the lively emblem of a conjugal union, as the two parents; and the new-born Christian as the offspring of both. The Holy Spirit was understood to impregnate, as it were, the waters of the font, (like as he once overshadowed the blessed Virgin) in order to make them conceive and bring forth that holy thing formed after Christ; namely the new man. Whatever aptness or justice there may or may not be in the similitude (for figures of speech ought not to be strained to a rigorous exactness) yet one thing is certain, that the ancients took in baptism to their notion of regeneration. A learned writer has well proved at large, beyond all reasonable contradiction, that both the Greek and Latin fathers, not only used that word for baptism, but so appropriated it also to baptism, as to exclude any other conversion, or repentance, not considered with baptism, from being signified by that name; so that according to the ancients, regeneration, or new birth, was either baptism itself (including both sign and thing) or a change of man's spiritual state considered, as wrought by the Spirit in or through baptism. This new birth, this regeneration could be but once in a Christian's whole life, as baptism could be but once: and as there could be no second baptism, so there could be no second new birth. Regeneration, with respect to the generating agent, means the first admission, and with respect to the recipient, it means the first entrance into the spiritual or Christian life: and there cannot be two first entrances, or two admissions, any more than two spiritual lives, or two baptisms. The analogy which this new spiritual life bears to the natural demonstrates the same thing. There are, in all, three several lives belonging to every good Christian, and three births of course, thereto corresponding. Once he is born into the natural life, born of Adam; once he is born into the spiritual life, born of water and the Spirit; and once also into a life of glory, born of the resurrection at the last day. I mention that third birth into a life above, because that birth also seems to have the name of regeneration in the New Testament. But my present concern is only with the regeneration proper to this life, which comes but once, and admits not of a second during this mortal state. This regeneration, in the active sense, is what St. Peter speaks of, where he says, God hath begotten us again unto a lively hope. And afterwards, in the same chapter, but in the passive sense: being born again, not of corruptible seed, but incorruptible, by the word of God; that is, by the words used in the form of baptism; or else by the word preached, conducting men to faith and baptism. These texts relating to the new birth, speak of it as a transient thing, once performed, and retaining its virtue during the whole spiritual life. But when the phrase of born of God, is found to denote a permanent state, it is to be understood of a person who has been born of God, and abides entirely in that sonship, that spiritual and salutary state which he was once born into. So the phrase, born of a woman, is often used as equivalent to the son of a woman, by a figure of speech, and is easily understood. Regeneration on the part of the granter, God Almighty, means admission or adoption into sonship, or spiritual citizenship: and on the part of the grantee, viz. man, it means his birth, or entrance into that adopts, or regenerates, like as it is God that justifies. Man does not adopt, regenerate or justify himself, whatever hand he may otherwise have (but still under grace) in preparing or qualifying himself for it. God makes the grant, and it is entirely his act: man receives only, and is acted upon; though sometimes active in qualifying himself, as in the case of adults, and sometimes entirely passive, as in the case of infants. The thing granted and received is a change from the state natural into the state spiritual; a translation from the curse of Adam into the grace of Christ. This change, translation, or adoption, carries in it many Christian blessings and privileges, but all reducible to two, viz. remission of sins (absolute or conditional) and a covenant-claim, for the time being, to eternal happiness. Those blessings may all be forfeited, or finally lost, if a person revolts from God, either for a time, or for ever; and then such a person is no longer in a regenerate state, or a state of sonship, with respect to any saving effects: but still God's original grant of adoption or sonship in baptism, stands in full force, to take place a often as any such revolter shall return, and not otherwise: and if he desires to be as before, he will not want to be regenerated again, but renewed or reformed. Regeneration complete stands in two things, which are as it were, its two integral parts, the grant made over to the person, and the reception of that grant. The grant once made continues always the same: but the reception may vary, because it depends upon the condition of the recipient.

Dr. Waterland.

BISHOP BOWEN.

Bishop Bowen was not unknown to us at the period of his visit to this country; and he has left many a pleasing recollection behind him, of his simple unassuming manners; of his solid acquirements in theology, and also in the general standard literature of this country; of the homage of his understanding to the ecclesiastical system of this country, as embodied in many individuals among its illustrious ornaments and supports; and of the testimony of his heart to many responding sentiments of Christian friendship, formed and cherished in his company, and not forgotten in his absence.

The mutual approbation, respect, and affection of good and Christian men, which, always affording the pleasantest seasoning of this ever mingled cup of earthly existence, loses nothing of its savor, when established between the cordial members and leading dignitaries of distant kindred churches. The intercourse of members of the American Protestant Episcopacy with this country, has seemed to us one of the many pleasing harbingers of some approaching general agreement of the assembly and church of the first born, which are written in heaven. The speedy birth in America of a uniting Christian Episcopacy, upon the past events of a separating political revolution, cannot, at least, but afford a happy omen for good to the two countries in times to come: nor can we altogether lose the notion, that if such a creation had previously taken place, and only reasonable and Christian precautions had been taken to establish an intercommunity of interest and piety between the English inhabitants of the two hemispheres, something better than their separation and nominal independence might have been the result.

London Christian Observer.

CHURCH OF ENGLAND.

It is often asked, has the Church of England that strength which arises from its being the Church of the people, as well as being legislatively established? We sincerely believe that it has; that never since the days of the Reformation has it been more beloved or more useful; and that if it can survive the faults of its friends it has nothing to fear from the attacks of its enemies. Bishop Berkeley, in a sermon before the Society for the Propagation of the Gospel, said, that many good men feared that "Popery and infidelity" had made such alarming progress, that one or both would speedily prevail, and blot out Protestantism and the Church of England together. More than a hundred years have since elapsed, and Popery and infidelity are still rife, and their machinations are strengthened by new and strange allies: yet the Church of England still survives: "she is lengthening her cords, and strengthening her stakes;" and this not by new accessions of legislative aid, but rather in the face of discouragements, by the increased piety and zeal of her clergy: for when God would make his people joyful, he clothes his priests with righteousness.—*London Christian Observer.*

JONATHAN'S SELF-DENIAL.

Jonathan met his death in early youth; even in the promising and hopeful blossom of his life. But his noble spirit had equalled, to the fullest pitch, the measure of his years. Brave, generous, and constant, his entire compliance with the will of God surpassed in some respects the resignation which a riper age begets. To that subdued and humble spirit even careless men are led, perhaps, by slow degrees, with much experience of the disappointments and vicissitudes of life. But it is hardly possible to conceive a nobler act of self-denial than that which Jonathan fulfilled. He withstood the counsels of his father, for his own word's sake, grounded on his firm conviction, that God designed the throne of Israel for David; and would surely make good what he purposed. He yielded his own claim to the diadem; and he made this undissembled and exalted sacrifice even in the height and vigor of his youth; at a time when the bare sight of a rival might have roused resentment in a mind of meaner cast. He never swerved from this sound resolution; no, not when David was a fugitive and apparently without the power to keep up pretensions to a kingdom. He stood firm to the last in his fidelity to God, whose purpose he perceived, and his attachment to his friend to whom he passed his pledge. This was the great trial of his life: and I freely grant that it may stand sufficiently for whole years of ordinary service; for an age of gradual improvement. There is no instance in all the page of heathen history that can contend with it, or can place the glory of a perfect mind in early youth above it. A longer life would not have enhanced his triumph over every motive of ambition or self-interest; and it might have involved the land of Israel in much trouble, for there were those, no doubt, who would have stood for him, though he utterly declined the contest on his own part.—*Archdeacon Pott.*

ANECDOTE OF KIRCHER.

The famous astronomer, Athanasius Kircher having an acquaintance who denied the existence of a Supreme Being, took the following method of convincing him of his error, upon his own principle. Expecting him upon a visit, he procured a very handsome celestial globe, which being placed in a corner of the room, in which it could not escape his friend's observation, the latter took occasion to ask who made it, and to whom it belonged. "Not to me," said Kircher, "nor was it ever made by any person, but came here by mere chance." "That," replied his friend, "is absolutely is impossible; you surely jest." Kircher seriously persisted in his assertion. At length, however, he relaxed, and took occasion to reason with his friend on his atheistical principles. "You will not believe," said he, "that this small body originated in mere chance, and yet you would contend, that those heavenly bodies of which it is but a faint and diminutive resemblance, came into existence without order and design." Pursuing this train of reasoning, his friend was ultimately convinced; and joined in a cordial acknowledgment of the absurdity of denying the existence of a God.

From Staunton's Dictionary of the Church.

CATHOLIC.

Universal, or general. The term is employed in the designation of the *General* Epistles of the New Testament. Thus the Epistles of James, Peter, 1st John, and that of Jude, are known in the original by the title of *Catholic* Epistles, though the distinctive term has somewhat unfortunately been rendered by the word "*general;*" we say unfortunately, because thus a most ancient and orthodox term has suffered a neglect, little apprehended by the translators, and from which a tardy recovery is all that can be hoped for or expected. It is almost superfluous to say, that these epistles were so called, from the circumstance of their having been written, in the first instance, not to particular churches or individuals, but with a more direct reference to the Church at large, i. e., to the *Catholic* or Universal Church.

The epithet *Catholic* is also applied to the Church of Christ "throughout all the world." There is scarcely any idea which the reading of the New Testament forces upon us with more clearness, than that of the *oneness* of the Church of Christ. It was destined, indeed, to plant itself in all nations; yet not in the form of so many independent households, but as one great society, the various divisions and members of which should hold the closest communion one with another. It was, therefore, one universal or general Church; and the title "Catholic" became the ordinary and technical designation by which it was known.

The term, thus used, not only distinguished the *Church* from the *world*, but the *true Church* from the *heretical* and *schismatical* parties which at an early day made their appearance. Hence, in ecclesiastical history, *catholic* is equivalent to *orthodox*, and soon came to be applied to the individuals composing the Church, as it had always been to the Church itself. Christian and Catholic were thus convertible terms, and a departure from the principles of catholicity, was one and the same thing with a declension from the "faith once delivered unto the saints."

At a period a little subsequent to the Reformation, through a strange forgetfulness of the maxim, "*abusus non tollit usus,*" the term *Catholic* was surrendered by many of the advocates of continental principles, with a rashness no way complimentary either to the coolness of their heads, or the soundness of their discrimination. The same prejudice made its appearance also in the ranks of dissent in England and elsewhere, and has passed down as an heirloom to their followers of the present day.

In the Church of England, on the contrary, the term was never given up. And this for two reasons, 1st, because it was ever the grand distinguishing title of the Christian Church. As well might we abandon the titles of the Redeemer himself, as surrender the sacred designation of the Church—his body. What if the name had for long ages been claimed and appropriated by a corrupt branch of the Church? In an equal degree had the legitimate titles of a thousand other things been used by that Church. And what then? Would any thing be gained by substituting "congregation" for "church;" or "commonwealth" for "kingdom," (in the Lord's Prayer, &c.,) or "Overseer" for "Bishop?" The true policy would have been the retaining most tenaciously the proper and primitive appellations of such things, and the restoring of them, by degrees, to their long lost dignity. There is something in a name, if it be a *right* one; and here the Church showed her wisdom, by "choosing the good, and refusing the evil." But 2d, the name was retained, because its rejection would manifestly have argued a deficiency in the thing signified. This the Romanists well knew, and a fearful use they are prepared to make of it. "By your own confession," say they, "you are *not Catholic.* By the same, we prove that you *unchurch* yourselves, for the Church is essentially catholic." Here, then, is a dilemma from which the sectarian may escape as he may think best. But in the case of the Churchman, there is no contest; for he contends, that in the true and best sense of the word, he *is* a Catholic, not a Roman Catholic, but such a Catholic as was Paul, and Peter, and John; that is to say, a member of Christ's Church, which is described as "one holy, catholic, and apostolic."

The prejudice against the title is therefore absurd to the last degree, and worthy only of a "dark age" when men groped for the light, and put "bitter for sweet, and sweet for bitter." We rejoice that the day is dawning when the Romanist shall no longer taunt the *Churchman* with an advantage sometimes given him, (by the timidity of calling things by their right names,) even within the bounds of our own household. An Episcopalian is of all men best entitled to the use of the term in question; but if he reject it, how can he avow his consent to that article of the Creed, "I believe in one *Catholic* and Apostolic Church?"—how can he pray that he may finally be gathered unto his fathers, "in the communion of the *Catholic* Church?"

JOHN KNOX.

"The house of Knox," says the well known G. Thorburn, "is now occupied by two barbers—one below, the other up stairs. I got shaved on the ground floor, and paid one penny. Next day, as I was curious to see as much as possible of this notable house, I got shaved up stairs, and they charged two pence. 'How is this,' said I, 'your neighbor below charged me only a penny yesterday.' 'O ho,' said he, 'but this is the very room that John Knox used to study his sermons in, and that is the very winnock that he used to preach ou' on to the folks on the street.' 'Well,' said I, 'this being the case, I think myself it is worth a penny.'

"He said that Queen Mary told her courtiers she was more afraid of the prayers of John Knox than an army of ten thousand men! She was a deep, dissembling, politic woman. On one occasion having a difficult matter to manage with John, she treated him in a most gracious manner, seating him by her on the sofa, holding his hand in hers, &c. She rather got the best of the bargain; for John afterward remarked to one of his friends, 'What a pity the de'il should hae his abode in sic a piece o' bonny painted clay.'"

Protestant Episcopalian.

A REMARKABLE CHURCH.

The first church in Hingham has had but five pastors since its establishment in 1638, viz. Hobart, ancestor of the late Rt. Rev. Dr. Hobart, Bishop of New York; Norton, Gay, Ware, and Richardson. The ministry of Mr. Hobart was upwards of forty-three years; Mr. Norton's about thirty-eight years, and Dr. Gay's nearly sixty-nine years. He died March 18, 1787. So, that for nearly one hundred and fifty-two years from the establishment of the church, it had but three pastors, and for upwards of two hundred years but five pastors, two of whom are still living, viz. Dr. Ware, Professor of Theology at Cambridge University, and the Rev. Mr. Richardson, the present minister.

The times have sadly changed in this respect. Instead of only five pastors in two hundred, our churches have new pastors about every two years. It is a rare circumstance for the man to follow a pastor to the grave, whom he knew as his spiritual guide when but a child, and there are but few—too few—who arrive at man's estate, and enjoy the happiness of listening on the Sabbath to the voice of the pastor who baptized him.—*Ibid.*

Arguments addressed to the heart press more forcibly than those addressed to the head. When I was a child, and a very wicked one, too, one of Dr. Watts' hymns sent me to weep in a corner. The lines in Janeway's Token had the same effect. The character of young Samuel came home to me, when nothing else had any hold on my mind.—*Cecil.*

There is a knock which will be the last knock; a call, which will be the last call; and after that no more knocks or calls, but an eternal silence as to any overture of mercy or grace.—*Flavel.*

Although we shall bless and praise God through eternity, we shall only thereby acknowledge the debt we owe, but not pay an atom of it.—*Romaine.*

God can give us no greater gift than himself. We may say as one said to Cæsar, "This is too great a gift for me to receive."

"But it is not too great for me to give," answered Cæsar.—*Dyer.*

As Christ rises in your soul, the world, the flesh, and the devil, must consequently fall.

Romaine.

The path of the just is as the shining light that shineth more and more unto the perfect day.

* The Edom of the prophecies. See Jeremiah xlix.

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL, 115 Franklin street, will be re-opened after the vacation, on Monday, September 3d.

The following gentlemen are engaged as instructers in the different departments:—
Professor Mulligan, Latin and Greek languages.
" J. Guillet, French Language and Literature.
" R. Garbaya, Spanish Language.
" Adrain, LL. D. Geometry and Nat. Philosophy.
J. F. Macully, Arithmetic, Algebra, Mensuration, &c.
Wm. Forrest, Mathematics, Geography, History &c.
John Sandels, Latin and Greek.
R. J. Harvey, A. M., Elocution.
Goold Brown, A. M., English Grammar
James McElligott, Rhetoric.
William Jones, Writing.
John W. Mastin, Drawing.
William Edwards, Book-keeping.
E. W. Morse, Mental Arithmetic, Geography &c. in the Preparatory Department.

Circulars containing terms, and a farther account of the school, can be obtained at the book-store of Mr. R. Carter, corner of Canal and Mercer streets. sep1.

EDUCATION.—A Master of Arts who is also a candidate for Holy Orders, and lately scholar of Trinity College, Dublin, wishes a situation in a respectable religious family, whom he would instruct in English, French, and the Classics. He would prefer being a visiting tutor rather than resident. Reference is kindly allowed to Bishop Onderdonk, and several clergymen of the Protestant Episcopal Church. Address J. M., 62 Rivington street.

P. S. Advertiser would have no objection to take charge of a school, where liberal encouragement would be given.

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. aug4 tf

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgments to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. The term for dancing will commence about the middle of October, the evenings of attendance and time shall be specified previously.

REFERENCES.

Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven; D. A. Cushman, Esq. Chelsea; Rev. Chas Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.

N. B. No charge made for vacations. sept1

CLASSICAL AND COMMERCIAL ACADEMY FLATBUSH, L. I.—At this establishment, which is conducted by the Rev. James Coghlan, A. B., Queen's College, Cambridge, (England,) and rector of St, Paul's Church, Flatbush, young gentlemen are prepared for College, and qualified for the merchant's office, &c., at a moderate charge. The beauty and salubrity of the village of Flatbush, and its vicinity to the city of New York, (it being only half an hour's ride from Fulton street ferry) render this one of the most desirable situations for an Academy that can be found in the United States.

Cards of Terms and References may be had at the Academy, Flatbush, or at the Protestant Episcopal Press, 142 Fulton street, New York. 6t.

TRINITY SCHOOL.—76 Varick street.—Rev. Wm. Morris, Rector; James Willett, A. M., Latin and Greek languages; ——— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric, History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.

TERMS *per quarter* of twelve weeks.

For the English Department,	$10 00
For the Classical and English Department,	12 50
French, Spanish, Italian, and German, each	5 00
Stationary,	50
Fuel per season,	1 00

Any further information respecting the school can be obtained by application at the school. nov3

A YOUNG LADY is desirous to obtain a situation as teacher in an Episcopal school. She understands the forms of the Church, and can give undoubted testimonials of her qualifications in every respect appertaining to her competency as teacher in the English branches. Address Miss Estle, 567 Broadway, at the Book store of T G Crowen. jy7

ORGANS.—Henry Erben, No. 94 Centre street, facing Canal street, has constantly on hand, finished and for sale, an assortment of Organs, suitable for large and small churches, likewise Cabinet Organs, calculated for parlor or drawing-rooms. jy21 tf

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

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